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The Morning of Life"  
AND  
Other Gleanings.

Achilles Daunt, B.D.  
Dean of Cork.



THE MORNING OF LIFE,  
*And other Gleanings.*

DUBLIN  
PORTEOUS AND GIBBS, PRINTERS  
18 WICKLOW STREET

THE  
MORNING OF LIFE,

And other Gleanings.

*From the Manuscripts of the late*

ACHILLES DAUNT, B.D.,

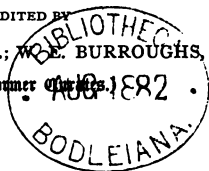
Dean of Gork,

SOMETIME INCUMBENT OF ST. MATTHIAS' CHURCH, DUBLIN, AND  
CANON OF ST. PATRICK'S CATHEDRAL.

EDITED BY

MAURICE DAY, M.A.; W. E. BURROUGHS, M.A.

(His former Clerical)



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## PREFACE.

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THE following pages have been printed, rather to satisfy the oft-expressed desire of many friends of the late Dean of Cork to possess some little record of his teaching, than in the hope of thus enabling those who knew him but by name and reputation to comprehend, even faintly, the individual force, and the spiritual power which at all times accompanied his preaching.

Perhaps there was no man of modern times whose utterances lost more in "*reporting*" than his did; for who could reproduce the look, the voice, the earnestness, the manner, which gilded what else were homely phrases, and pointed what else were common truths? Who could infuse through printed pages the *something* which told you that every word came from the speaker's heart, and so readily found access to the hearts of those who listened?

Just for this reason we who are responsible for this little compilation hesitated long and anxiously.



before sending it forth, lest perchance, in the estimation of those who were strangers to the Dean, and who could therefore judge of him only by this small volume, injury might be done to a reputation so deservedly high. If we have at length resolved on publishing a few sermons and addresses, as herein contained, we commend the book more to the loving memory of friends, than to the cold criticism of the reviewer. There is little in these pages which the writer intended should have more than an ephemeral existence. Probably had his own hand revised them, he would have eliminated something, and have added more. To those for whom this volume is published its contents will not be less, but more, valued coming to them as they were left by the Author.

This little volume, containing as it does but a very small portion of the unwearied utterances wherein Achilles Daunt sought to unfold the simple truths of the Gospel, is sent forth with earnest prayer that the Holy Spirit, who so largely blessed the living preacher, would graciously grant that "he being dead" may yet "speak."—Heb. xi. 4.

M. D.

W. E. B.

DEC., 1880.

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The last "Watchword" issued by Dean Daunt.

1878.

WATCHWORD.

"BUT THOU REMAINEST."

HEB. i. 11.

"The Saviour cannot pass away—  
And with Him lives our joy."

"My Spirit REMAINETH among you."

HAGGAI ii. 5.

"That My joy might REMAIN in you."

ST. JOHN xv. 11.

"There REMAINETH therefore a Rest  
to the People of God."

HEB. iv. 9.

"Swift to its close ebbs out life's little day,  
Earth's joys grow dim, its glories pass away,  
Change and decay in all around I see,  
O Thou, who changest not, abide with me."

A. D.

January 1st, 1878.



## *The Morning of Life :*

AN ADDRESS TO YOUNG MEN.

THE position which I occupy as your lecturer this evening, is, I am fully sensible, one at once of privilege and of responsibility. It is one of privilege, because I know and am persuaded that the highest honour that any man can be invested with is to be given work to do for God ; and if, my friends, through the Divine blessing on what I have to say, it shall come to pass that an impression has been made or an impetus given, in the case of any one of my hearers, such as to lead to a Heart and a Life being given to God—to God's holy and happy service—why, a work will have been accomplished—a work for God, greater and more glorious than the taking of a city or the conquest of a kingdom ! And it is one of responsibility, because—just as in the process of photography, for instance—there are certain circumstances—certain states of the atmosphere, for example, and such like—in which impressions are more readily and vividly produced than at other times and under other circumstances ; so I believe

that just now we are living in the midst of influences so peculiar and potent, we are breathing an atmosphere of thought and feeling, of passion and prejudice, so peculiar, that the mind—especially the young and nascent mind—is liable to be impressed and moulded, to be swayed and biassed, more readily than at other and less sensational periods, and therefore responsibility, grave and solemn, devolves on one who occupies the position which I hold here to-night, who stands up to speak to young men, the hope, under God, of our country and of our Church in years to come, when we of the present generation have passed away.

The subject on which I have been asked to address you this evening is a very suggestive and important one. It is the Morning of Life—the morning with all its vigour, freshness, and power as related to the mature glories of noontide, and the mellowed lights and tranquil beauty of evening. By the Morning of Life we are to understand (I need not tell you) the early hours of our life's short but chequered, passing but momentous, day—the season of youth, with its manifold and all-important advantages, and its varied and peculiar perils and dangers. To us all this is a subject full of interest and significance. Some of us there are who have been young, but have ripened, it may be, into the maturity of noonday, or the declining light and lengthening shadows of evening, and for such, in the words of our poet—

“Tis greatly wise to talk with our past hours,  
And ask them what report they bore to heaven.”

Others of you are still young, you find yourselves to-night in the Morning of Life, in possession of all the advantages (and they are many), of all the responsibilities (and they are tremendous) of youth, to you would I more especially address myself; and oh! that with God's blessing anything I shall say to you may be the means of arousing you to greater zeal in pursuing what is holy and good, greater care and resolution in shunning what is impure and evil.

And first I would have you remember, (1) that the Morning of Life is to the noontide and evening of our short day what the seed-time is to the harvest, the fountain to the stream, the foundation to the building; and just as, if the foundation be unsafe, the building will totter and fall; if the spring be poisoned, the stream will be impure; if the seed-time be neglected, the harvest must prove a failure; even so our life's morning, if misused or trifled with, will surely wax into a noon of misery, and wane into an evening of sorrow and disgrace and ruin. It can only end as its natural result (apart from any interposition, which we have no right to expect, of God's grace on our behalf) in that self-condemning verdict so terrible with eternity before us, and only one life in which to prepare for it.—*Perdidi diem*, "I have lost the day," and that—for ever.

You perceive, then, the transcendent value of the Morning of Life; how important it is to commence the day well, to secure early in the day that which has "the promise of the life that now is, as well as of that which



is to come ;” to make a wise use of early and existing opportunities, when we know for certain that our early life and its consequences are perpetually coming up in our later years, and that such as is the morning, so (it is probable) will be the whole tenor of that life in this world which, in the very same way though far more exactly, will come up with absolute powers of retribution throughout eternity. “The past,” it has been said, “and the future are God’s ; the present alone is ours.” And so it is. But remember your “present” to-day will be your “past” to-morrow ; and remember too, that what is already past is not surer and more inevitable than is the certainty that what is future will grow out of what is already past or what is now passing. Oh ! what a world of misery would it save us in after years were we to learn this great lesson, and to act on it in the Morning of Life, that the very nature of things itself is not more certain than are (humanly speaking) the results and consequences of our voluntary characters and actions !—those characters and actions which depend so much, and oftentimes that for ever, on what we ourselves choose to make them in the Morning of Life ! Here then is the first aspect in which I would have you view the *responsibility entailed on you* by the Morning of Life, namely, that which springs from *the law of consequences* as God Himself has enacted it. “The colour of our life (says Cowper) is generally such as the three or four first years in which we are our own masters make it.” In this, then, young men, lie at once your peculiar van-

tage-ground and your solemn responsibility. You stand at the fountain-head of life ; if you pollute the spring, the stream will flow on polluted also. You have, as it were, the cup of life put into your hands, fresh and brimming, and if you pour poison into it now you may go on drinking out that poison to the dregs all your days. You have the seed-time at your disposal, and "as a man soweth so shall he also reap ; for he that soweth to the flesh shall of the flesh reap corruption ; but he that soweth to the Spirit shall of the Spirit reap life everlasting." How important is this estimate of the value of our life's morning ! It is the time of plants and roots ; the time of foundations and laws ; the time of anticipating bright issues, and guarding against dark contingencies ; the time of principles and prophecies, to be developed and to be fulfilled hereafter, in the man or in the angel, in the saint or in the devil, and that for ever ! These are undoubted truths, great and acknowledged realities ; and yet if anything could teach us our inability to elevate and save ourselves—if anything could show us that we have no power of ourselves to help ourselves—could prove to us our need of a strength not our own—of grace and power and motives such as the Gospel and it alone can offer ; it is surely the fact that too often our experience is that of the ancient moralist—"Video meliora, proboque ; deteriora sequor ;" that we squander the precious morning hours, dally with sin in some delusive form, and suffer ourselves to be decoyed away from the King's highway, step by step, until we are on the

brink of the precipice, and nothing but God's preserving hand can save us.

“ Like some pale stripling, when his icy way—  
Relenting—yields beneath the noontide beam,  
I stand aghast, and, chilled with fear, survey  
How far I've tempted life's deceitful stream.”

Such has been my own experience of the Morning of Life ; and it is well to be able to set a beacon as we pass on a sunken reef, whereon many a brave bark has made shipwreck, and where many a promising voyage has been brought to an untimely end.

(2) But there is yet another aspect of the responsibilities attached to the Morning of Life, that which arises from the fact, that it is a time of *opportunity*, manifold and peculiar opportunity, which once lost can never be regained. To weld the iron, it must be struck when hot to bend the tree, it must be trained when a sapling ; to seal the wax, it must receive the impression while yet it is warm and soft.

“ There is a tide in the affairs of men,  
Which, taken at the flood, leads on to fortune,  
Omitted, all the voyage of their life  
Is found in shallows and in miseries :  
And we must take the current when it serves,  
Or lose our ventures.”

*Shakspeare.*

Such a tide, such a favouring current in our affairs, in the highest and worthiest sense, is the Morning of Life, which, if once permitted to pass by unheeded and unavailed of, will never return with the same volume and

power as at the first. What a fertile source of calamity and evil lost opportunity can prove, the history of our own land plainly demonstrates. As a nation Ireland had a morning, even when the Sun of Truth in the days of the Reformation had arisen on Europe, and the night of mediæval error had begun to yield to the nascent light of a purer knowledge, then, even then, was our morning, our season of golden opportunities. But it was suffered to pass away unheeded, it was lost ! And what has been the history of our Ireland's Church since she awoke from her lethargy, but one painful struggle, and that at a fearful disadvantage, to retrieve the past, and to redress the wrong that was then inflicted on our beloved country ! And although we are assured that in the end truth must prevail, that eventually the cause that is God's must triumph, yet dark and dismal for many a day must be our retrospect ; long and bitterly must we deplore that lost morning ! Oh ! that I could persuade you, young men, to consider this as you ought, to estimate aright the value of your early opportunities ; to reflect that you are responsible in the sight of God for the right use of those opportunities, as of a talent which He has given you to be laid out for Him, and that to be used aright they must be used *early in the Morning of Life* ; for the longer you delay to use them the less they are worth, and, believe me, the more they will cost. You remember the Roman story of Tarquin and the Sibyl, how upon her first offer of the sacred books being rejected, she destroyed three, and returned demanding

the same price for the residue ; and upon this second offer being slighted, she burned three more, and came back requiring the same sum for the rest, when the king was compelled to buy the three that were left for the same price for which he might in the first instance have purchased them all. Even so is it with our opportunities ; those which we employ latest, those which we use last, are ever the most costly, and as a rule the least valuable ; and the longer we delay the less probable it is that we shall ever use them. Day by day "the mind is receding from the warm and hopeful zone, till it enters the arctic circle, and becomes fixed in relentless and eternal ice." And thus thousands pass away with nothing but the avenging memories of lost opportunities to follow them—"Angels of mercy struck down here to rise by-and-by in judgment against their murderers !"

And here, in passing, let me put you on your guard in the Morning of Life against a *delusion*, which is a fearful and a destructive one—a delusion, moreover, which is fostered by certain vague and one-sided statements of the Gospel of God's free grace which are often made—viz., that it is possible to forego our opportunities, even to mis-spend our early life in the follies of the world and the pleasures of sin, and yet to retrieve all this, and find it all the same in the end, as though the past had never been. Now, be very sure that this is wrong. By the very laws of our being it will not, it cannot, be all the same. "God requireth that which is past." What I mean is this : I may have been, as a

young man, careless, vicious, and immoral. My vicious and immoral acts may have been repented of, and forgiven by a merciful God; but I will carry with me inevitably, from that mis-spent morning to my grave, scars and burns, marks of those unholy fires that were kindled in my heart; brands and memorials of my early sin, demon-tempters from which I have no escape but in the agony of prayer; lurking fiends, that when some secret spring is touched will start up spectre-like and haunt the memory; thoughts full of anguish, and recollections full of remorse, which will gather at times as storms around my soul—storms which One Power alone can still, One Voice alone can hush, even the power of Him who can give pardon and peace—the Voice whose loving accents are heard above the tempest, saying, “It is I; be not afraid.”

(3) What has been already said in the second division of my subject, has been to some extent necessarily anticipative—so nearly related, I need scarcely observe, are the opportunities and *advantages* of the “Morning of Life.” But in speaking to you on the advantages of that period, what I would chiefly impress on you is this: that forasmuch as it has pleased God to make this world a state of probation for the next, seeing our great concern here is not with time, but with eternity—not with that which will endure for a time, but with that which will last for ever—it follows that, after all, *our great business here, the end of our being, is not the attainment of happiness, but the formation of character; for*

“this world (says a celebrated modern writer) is not a platform where you will hear fine music, the concert of sweet sounds: it is rather the manufactory, where are shavings, and sawdust, and boards, and files, and rasps; the perfect instruments and the music are to be hereafter.” This great object—I mean the formation of right character—is more readily and effectually accomplished in the Morning of Life than at a late period. “Your future destiny (says a good and wise man, the celebrated John Foster) will probably depend on your early pursuits; these are they which will give the turn to your pleasures, the form and mould to your character.” And *in character*, I would have you remember—that character which, whether you will or not, you are forming, young man, every hour you live—there is *nothing of insignificance, nothing of mortality*. Even now it is a solemn truth, “this corruptible is putting on incorruption,” and this “mortal is putting on immortality,” storing up in itself the elements of imperishable good or of undying evil, which the world to come will only fix and confirm for evermore. Oh! could I possibly remind you of anything more momentous than this—anything which ought to make you prize more highly and cherish more carefully the advantages you possess in the Morning of Life? Then it is that the heart is warm and young, the intellect clear and vigorous, the imagination lively, the will pliable, the whole system more ductile, more readily moulded into the right shape, better capable of receiving the desired impression. Then, too, it is that the impulses

are strong and ardent, the sensibilities keen and tender ; then it is that the hopes are buoyant and the spirits elastic. It is the season of large desires and of glowing anticipations, when the heart is light and care is unknown, when the will *to dare and to do* is ardent, the capacity to love is pure and strong, while as yet we have no blotted pages in life's book o'er which to shed our tears, and can tender to God that which He hath given us, in its morning freshness, beauty, and power. "Remember now thy Creator in the days of thy youth ; while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." And in improving those advantages, in making the most of the morning hours—when the process of forming the character is going on, when the susceptibilities are great and the feelings impressible—be cautious, I entreat you, of the influences to which you expose the nature, and of the medium through which you suffer the mind to pass—

"Quo semel est imbuta recens, servabit odorem  
Testa diu—"

Remember that at such a time, more especially, "*everything is education*," everything has to do with the process in hand. The trains of thought you indulge in, the varieties of character you meet with, the society in which you spend this evening, the conversations and walks and incidents of to-morrow—all these are education, helping to create habits and to form character, to confirm good or develop evil ; and in all this, you



perceive, it is the world which, by its infinite means of impression and excitement, serves to keep our faculties in action, and to guide them to a happy issue and a divine result. But here I would observe, that *the possession of those very things to which I have referred as your vantage-ground, may prove* (without due care and watchfulness) *a fatal source of evil and danger.* You remember, I suppose, how forcibly our greatest English poet illustrates this :—

“ The canker galls the infants of the spring  
Too oft, before the blossoms be disclosed,  
And in the morn and liquid dew of youth,  
Contagious blastments are most imminent.”

It is the very tenderness of the plant—that budding softness which makes it easy to bend and train it—that renders it also peculiarly liable to be nipped by the frosts and blasted by the mildew. So, in like manner, it is that very warmth of youthful feelings, that very tenderness of sensibility, that ardour of impulse, that confiding ingenuousness, which constitute in the Morning of Life our great advantage, that, on the other hand, unless duly disciplined, render those morning hours not only a time of blessing and of promise, but also a time of danger and suspense. Lord Bacon, in his essays, thus pithily expresses what I wish to convey :—“ Young men, in the conduct and manage of action, embrace more than they can hold, stir more than they can quiet, fly to the end without consideration of the means, care not to innovate, which draws unknown inconveniences ; use

extreme remedies at first, and (that which doubleth all errors) will not acknowledge or retract them, like an unready horse, which will neither stop nor turn." This passage forcibly, I think, conveys the needful warning; and in our own times a word of counsel and warning on this head is more than ordinarily requisite and important.

And, *first of all*, in matters of religious belief, young men in the Morning of Life are clearly more exposed than others to the influence of that infidelity and scepticism which in our day has appeared in a form peculiarly insidious and seductive. That impulsive spirit which is prone (as Bacon suggests) to rush to the end without considering the means, to adopt the conclusion without weighing the premises, must ever be most in danger of being carried away by the specious and daring doctrines of infidelity. Moreover, modern scepticism is wont to assume an air of manliness, sneering at evangelical religion as an "old-fashioned thing," a parcel of old wives' fables, very suitable for children, but unworthy of the manhood of the age. All this is captivating to a mind frank and ingenuous, taught to hate cant and to respect manliness, or to a spirit impatient of restraint, like Bacon's "unready horse," and prepared to adopt whatever falls in with preconceived notions of what is good, and right, and true.

Now, this liability to be imposed on by the bold and specious doctrines of the infidel and the rationalist, is, I think, fostered to no small extent by an error into which some well-intentioned but ill-judging people have fallen,

reviving a favourite notion of Puritan times, namely : that mental culture, the study of classic authors, a taste for literature (even of the highest order), is inconsistent with religion ; that to be a Christian, a man must avoid all such things as “carnal” and “worldly.” This surely is a mistake. Christianity does not forbid, it rather enjoins and provides for, the culture of our mental faculties. Human affections and human intelligence are not destroyed or ignored, but rather preserved and elevated, by the Gospel. Influenced by the motives which that Gospel supplies, we shrink from offering to God that which costs us nothing. We desire that “all our powers in all their might” may be consecrated to His glory, and, as a means of disciplining and furnishing the mind, we employ those fruits of great genius, those productions of mighty intellect, which God has ordered for our use. And surely in this sense “every creature of God is good, and nothing to be refused,” if only it “be sanctified (as it ought to be) by the Holy Ghost and by prayer.” But whatever be its cause or predisposing influences, the remedy of this evil is unmistakable. It is this, maintaining as your stronghold, the very anchor of the soul, the supreme authority of God’s holy Word (when you have examined its credentials and admitted its claims). As your authority in matters of faith, God’s Word stands alone. It must be all, or we have nothing. Once admit a flaw in its title, an error in its contents, and you are like a ship whose anchor is off the ground. There is only one choice, hesitate how you may ; it lies

between infallibility—the infallibility of the Bible—or open and hopeless infidelity. And again, there is yet another perversion of the advantages of life's morning to which men are liable, and against which also the passage I have just quoted utters its warning voice, and that is the *tendency to innovate*, which, as Lord Bacon tells us, and our present experience amply attests, “draws unknown inconveniences.” Happy is it for us, in some respects, to hear the things that we hear and to see the things that we see ; to see men—young men, too, in the Morning of Life, only the other day living in the world and for the world, now “alive to God,” constrained by Christ's love, and with hearts full of emotion and eyes filled with gladsome tears—going forth to tell their fellow-men of the mighty grace of God and the unbounded love of Jesus. All this is surely delightful ; but ah ! then comes the Devil's counter-work ; for certainly it cannot be God's work to create discord, to promote schism, to raise the banner of a party instead of the standard of the cross, and to waste strength in attacking what is dear to many of God's people, instead of assaulting the strongholds of vice and superstition around us. I speak plainly, for I feel that a great evil (for such disunion among Christians manifestly is) requires plain dealing. The time is short ; the work to be done is great. See that you trample under foot all petty jealousies ; see that you scatter to the winds all differences in which no plain principle is involved ; see that you are found, young men, in the Morning of Life, your strength spent

on the one object, your powers devoted to the one end, "standing fast with one spirit, with one mind," as you "strive together for the faith of the Gospel."

(4) And now, in conclusion, I would speak to you briefly on the duties of the Morning of Life, in the way of particular application of the principles I have been endeavouring to illustrate. Your first duty, then, I would say, in laying out the Morning of Life, and seeking, with God's help, to turn it to the best account, is to *have a purpose*. Try and get into the way of regarding life as something very different in the main from what poets and novelists tell you about it, when they talk of "noontide shadows" and "midnight dreams," of a "rushing meteor" or a "wayside inn," of "toil for the triumphs of an hour," and all that sort of mawkish conceit and sickly sentimentality. On the contrary, "life is real," and to be real it must be earnest, and to be earnest it must have a purpose—a high and noble purpose, formed in the Morning of Life, and carried out with energy, patience, and prayer! It is because this great fact is too often lost sight of, that we see many who might have been great and good, who might have been useful, and happy, and respected, now wasting their youthful energies, gambling away opportunities, living on (if such an existence can be called life) without an aim and without a purpose, profitless and wretched, like the bereaved father of the lost Ginevra—

"An old man wandering in quest of something—  
Something he could not find, he knew not what."

That man, it has been said, and said truly, was never worth anything, *who simply grew into a man by passive growth*, as the acorn grows into the oak, or the tadpole into the frog, or the colt into an ass ; who, without a struggle and without resistance, without the exercise of an energetic will, or the formation of a purpose, or the earnest endeavour to realise an end, has become what he is ! But in all this, remember, you need, as I observed just now, energy, as well as perseverance and prayer. There are some who have energy without aim ; others who have aim and purpose, but no energy. Others, again, who have both energy and purpose, but their purpose is an unworthy one, and therefore their energy misdirected. Let it be your wisdom to differ from them all—to have a purpose, the highest and noblest, and to follow up that purpose with firmness, decision, and energy. Live so as to be missed when you die. Live so that when you have passed away from earth, this may be your epitaph : “He being dead yet speaketh.” And in doing this, be careful not to fall into the fatal error of waiting for a better state of things, putting off making your effort until a more favourable conjuncture arises, like Horace’s countryman, waiting for the river to flow by—

“Rusticus expectat dum defluat amnis.”

This is a terrible mistake, and has marred many a hopeful morning. No, young men ! use your opportunities ; make the best of your circumstances, however unpro-

missing ; give your hearts to God, and your lives to earnest work for God, and you cannot live in vain ! Men will soon feel your influence (and what influence is so potent as that of youth on the side of God ?), like the perfumes of spring flowers ; men will honour you while you are with them, and men will miss you when you cease from among them. And if there wave not at your funeral the trappings of gaudy woe, and the pageantry of the world's empty honour, eyes full of heartbreak will gaze wistfully down the path where you have vanished ; and in the long after-time, hearts which you helped to gladden will recall your memory with gratitude and tears :—

“ Go, strew his ashes to the wind,  
Whose sword or voice has served mankind,  
And is *he* dead whose glorious mind  
Lifts thine on high ;  
To live in hearts we leave behind,  
Is not to die ! ”

But there may be here among you some who deplore, and deplore with anguish, a lost morning. The retrospect is full of misery ; the thought of what you once had, and recklessly forfeited in your folly, is, perhaps, enough almost to drive you to despair. You feel like one who stands beside the grave of an early friend whom you injured in life, to whom now it is impossible to make any reparation for ever ! It is an agonizing and a terrible thought ! But, thank God, there is still hope ! thank God, you have been aroused before it is too late—ere yet the fatal gulf is passed and fixed !

You may have all that is past forgiven, and all forgotten, by a Gracious and Almighty Saviour, who even at the eleventh hour will not refuse to permit you to go and work for Him in His vineyard ; and who, although you cannot recall lost mercies, nor undo former errors, is both able and willing to make all eventuate for your good and His glory.

And now, young men, you who are in the Morning of Life, one parting word to you, and I have done. The times in which we live are, it seems to me, very solemn and momentous. Everything seems to indicate that a crisis is not far distant. The sounds of approaching conflict vex the political atmosphere. The old struggle, so often and so fatally renewed, between a usurping sacerdotalism and a lawless democracy (or what would be still more terrible to the Church, a combination of the two) seems likely to recur at no distant period. All this should make us alive to our responsibilities, diligent in using the lull to prepare for the storm ! And to you especially, young men, do we look for help. On you especially do we rely as the hope of your country, the right arm of the Church, the pillar and stay (so far as human agency avails) of God's righteous cause among us. " Our country must be " (says a well-known writer) " in twenty-five years hence what the young men of the present generation shall make her." If this be true, and in one sense it must be, what a field of noblest enterprise lies before you ; what a crown of honour lies within your grasp, young men ! Will you not arise in God's name



and strength and grasp it? In this matter be careful to remember your individuality. It is the army that must fight and win the day, but the army is made up of soldiers—individual soldiers. Ireland's Church, indeed, has preserved the truth by which Ireland may yet be regenerated. But in duly assigning and fitly cherishing the agency of the Church as a body, take care you do not lose sight of personal responsibility, nor permit your individuality in this matter to be merged in the universal array. Therefore above all things be alive to the importance of personal effort, the necessity for personal acquaintance with God, and devotion to His service. "In knowledge of Him standeth your eternal life ;" His "service is perfect freedom." Let Him have your heart of hearts ere yet it is needful to tear down some fond idol, that He may be enshrined there. Let His love—the love of Christ—pervade your affections while yet they are fresh, and warm, and strong ; ere yet they have entwined themselves round some object unworthy of their love. Take His example as your model, His word for your compass when launching out on life's uncertain voyage, and let His glory—the desire to honour and exalt Him above all the world—be your aim, so as to be able to say from morning till eve :—"To me to live is Christ." A morning thus spent will lead to a noon-day of sunshine, and end in an evening of joyful repose.

"This dawn  
Will widen to a clear and boundless day,  
And when it ripens to a sumptuous west  
With a great sunset, 'twill be crowned and closed."

## Preparation for the Pulpit, Ethical and Spiritual.

*A Lecture delivered in the Trophy-Room in St. Paul's Cathedral, on the afternoon of February 13th, 1877, to the Members of the Church Homiletical Society.\**

A VARIETY of considerations, in my judgment, serves to invest the subject before you to-day with an importance and an interest of no ordinary kind. With troublous times close at hand, as many of us think,—with a struggle impending, which may be precipitated sooner than we, any of us, suppose,—it behoves us to be able to know, and to take, each of us, his own proper place in the great spiritual battle-field ; to suffer no portion of our harness to rust in desuetude and neglect,—no part of our heavenly panoply to lie by uncared for or disused ; but, mindful of that wherein our true strength lieth, to take unto us the whole armour of God, and to seek to wield, wisely and well, those “ weapons of our warfare,”

\* This lecture originally appeared in the *Clergyman's Magazine*, and is now republished by the kind permission of the Editor.

which are "not carnal, but mighty through God to the pulling down of strongholds." Prominent in that divinely appointed armoury—excellent among those spiritual weapons—is the preached Word, the sword of the Spirit, the ministry of the pulpit, the "Gospel preached with the Holy Ghost sent down from heaven," that Gospel of Christ which is still (as it was of old) "the power of God unto salvation" in the hearts and lives of men. And therefore it is that preparation for the pulpit has always held, and must ever hold, in the judgment of every "faithful and wise steward" of his Lord, a place of supreme moment, of foremost magnitude. It will claim, and claim justly, the right to such a man's best thoughts, his ripest and richest studies, his constant and laborious industry; and he will set about it with the conviction that to venture on it lightly, with slender and imperfect furniture, bespeaks at best but a sorry sense of the preacher's responsibility, and can only consist with lamentably defective views of the real gravity of the trust which he has so solemnly undertaken. Nor will this estimate of the subject appear to be excessive or exaggerated, when we consider duly the divine order of the pulpit, the divinely prescribed place and power assigned to public preaching, the beautiful and essential fitness of this ordinance in the economy of grace, to accomplish that which God pleases, and to prosper in that whereto He has sent it, even to "turn the hearts of the disobedient to the wisdom of the just," to "make ready a people prepared for the Lord," "for the perfecting of

the saints, for the work of the ministry, and for the edifying of the body of Christ." Nor may we forget that the progress of corruption and apostasy in the Christian Church, history tells us (and history is prone to repeat itself from age to age), has always gone *pari passu* with the neglect or abuse of the proper functions of the pulpit. Witness the decadence and disasters of those middle ages, when the appeal to the heart through the Word, was superseded by the appeal to the senses by means of ecclesiastical pageantry ; and when the clergy were content, for the most part, to be showmen, not teachers—performers in some great Passion Play, rather than persuaders of men, and preachers of the Gospel. Now if we are minded to make due and careful preparation for the discharge of our trust, if we desire to wield effectually this great spiritual weapon, it is essential for us to understand rightly, in the first place, *the material we have to work on* ; and, in the next, *the material we have to work with*.

The material we have to work on is man—man, with that complex nature of his, so wonderfully made ; the mind, with its noble faculties ; the heart, with its deep inner yearnings ; the imagination, the conscience, the memory, the will, the whole moral being, wrecked and ruined, yet noble even in its ruins, and capable of great things when touched, and quickened into life and power, by the Spirit of God. The material we have to work with is simply God's revealed truth, ministered chiefly by the preaching of His Holy Word, and made operative in

the hearts and lives of men by the power of the Holy Ghost. And thus we have, in some sort, sketched in outline, in these two leading lines of thought, the necessary relation and mutual inter-dependence, in our pulpit preparation, of these its two principal factors—the Ethical and the Spiritual. Let us dwell briefly on each of these in the order proposed.

I. “The great business of the pulpit is to take man as it finds him, but not to leave him as he is.” It is to take man with his passions and prejudices, his pride and his selfishness, his blind unreasoning devotion to this world, and his feeble aspirations, in the unrest of his soul after a better, and seek to accomplish by the grace of God, by the power of His truth and of His good Spirit, that the chaotic mass may be moulded into harmony, and that out of these marred and ruined materials of mind and heart, of intellect and affection, of soul and body, may be fashioned and edified a beautiful and glorious temple of the Holy Ghost, for this world and for the next. And with this exalted end in view, assuming this to be the great business of the pulpit, the purpose and aim of the preacher, to take this noble fortress (for conversion, let us remember, is heart-work), and having taken it, to garrison and hold it for the rightful King, he will wisely weigh and discreetly provide for that preparation which is needful to make his approaches successful and his victory sure. And it is precisely from this point of view that the importance of giving the Ethical element its rightful place in our pulpit preparation appears in its

true light, and calls for our prudent and prayerful sedulity. Whether you view it objectively or subjectively,—as something habitual, so to speak, become in a measure a very habit of one's daily life—or something occasional and special, cultured and exercised as occasion may require, to meet some particular need, to grapple with some special emergency ; from whatever standpoint contemplated, the subject presents features of peculiar interest and significance. Suggestive and to the point, as bearing upon this portion of our subject, are the words of Lord Bacon : “ If you would work any man, you must either know his nature and fashions, and so lead him ; or his ends, and so persuade him ; or his weakness and disadvantage, and so awe him ; or those that have interest in him, and so govern him.” And accordingly, if we would persuade men, we must study and comprehend man ; if we would recover him and win him for God, we must find the key to his heart, assured that we shall find it there, where another has found the key to our own—convinced of this, that in proportion as our own hearts are possessed by the doctrines which we teach,—in proportion, that is, to the extent to which, in the history of my own inner life, those truths have passed out of the region of speculation into that of experience, have become to me things and not thoughts, realities not theories,—in the same degree shall I succeed in leading troubled hearts into rest (the rest of God)—in guiding men's feet into the way of peace, and in making clear and authentic the voice which speaks from Revela-

tion to the soul of man. And in this regard, viewed in a measure subjectively, preparation for the pulpit, on its ethical side, must be to some extent habitual. It is Strabo, if I mistake not, who describes the way in which an island was sometimes formed in the Tiber by the Romans: great wooden stakes, many feet in length, were driven down deep into the bed of the river at a given spot, and round these piles of wood various masses of floating matter, brought down by the river, began speedily to accumulate; and then upon these masses of matter, thus gathered by this daily process, stones and earth were cast in large quantities, and the islet was formed. Let us turn this into a parable; it will serve to illustrate what I want to convey. Be careful, I would say, with this great business of yours in view, be careful to drive *down your stakes*, and you will find that each day's experience, as it comes, will bring with it some fresh accession to your stores of knowledge, whether of man or of God, and thus preparation for the pulpit,—in this particular aspect of it,—will become more or less a habit of our daily life, a something habitual, co-extensive, that is, with the measure and degree with which we ourselves, from experience of ourselves and observation of others, grow more fully conversant with the weaknesses and yearnings, the wants and capacities of the human heart, and learn to apprehend yet more and more fully and blessedly the power of truth to purify the nature, and the sufficiency of the Gospel to satisfy the soul. Experience such as this it is which finds

expression in the beautiful and well known words of Augustine: "Thou hast made us for Thyself, and our souls are restless until they find rest in Thee." And in experience such as this the preacher will do well to steep his sermon week after week, if he desires to prepare for the pulpit effectually, and to find his way into the hearts of the people.

But apart from reflections such as these, which rather concern the subjective aspect of the question before us; when we turn to the other, and more properly the objective side of it, considerations of the utmost gravity and interest present themselves in every direction. For consider, first of all, the kind of material on which you have to work—that strange and inscrutable nature of man—those dark depths, which I want some great plummet-line wherewith to fathom—those complicated wards, which I need a master-key to fit and unlock—those wondrous faculties of mind and heart, of will and affections, which in the natural man (so far as God is concerned) lie paralysed, bed-ridden in the dormitories of the soul, needing to be aroused to moral consciousness, and called forth into spiritual activity. On material such as this the preacher is sent to work; to a nature—a moral nature—such as this he is commanded to appeal; and he does so, believing (for if he does not, his preaching is vain) that in this—his message received from God, and declared unto men—he has the key which, applied aright, will fit and open the heart; he has the plummet-line wherewith he can sound and fathom those inner



depths of the moral being; he has the music to which the soul of man (like the captive king who heard and responded to the old familiar strain in his foreign prison-house) will listen as to some sweet melody of home and fatherland; he holds the power which, used aright, will avail to set in motion the springs of the will, and to lead man homeward and heavenward to rest in his God. To rest! aye, for after rest the weary heart of man, in its emptiness and unrest, has been ever yearning from age to age. Ancient philosophy, no doubt, caught a sight of it in the dim distance, and fondly dreamed, every now and again, that it had found and grasped that life in the world, and yet above it, which alone, it was felt, could satisfy the hunger of the soul, and fill the mighty chasm in the human heart. But, after all, it was only a dream! and so man stumbled on, groping sadly after light and rest, like the bereaved father of the lost Ginevra—

“An old man wandering in quest of something—  
Something he could not find and knew not what!”

And here it is that Christianity steps in, revealed in all her beauty and excellence. Here the supremacy of Christian ethics stands confessed in its grace and grandeur; for the preacher of the cross can show (and must be prepared to show) that in the Gospel of Jesus Christ the Son of God, that sure resting-place which man has been ever longing after has been brought to light, and brought nigh; and that the living bread for which the souls of men are craving is placed freely and bountifully

within reach. Moreover, in assigning to this line of thought its due place and weight from an ethical point of view, he will be justified in assuming that this very need which men have of the Gospel is one of the strongest proofs of its divine truth—"pars magna sanitatis velle sanari fuit"—and he will give a foremost place to the conviction—woven as it were like some golden tissue through the very texture of his teaching—that Christianity is not a grand thought, but a great fact—not a something to be argued about and talked of, but a great life—a life whose richest lustre, whose peerless loveliness, is seen in this, that its light shines brightest in those very things wherein other systems fail ; such, for example, as "the majesty of lowliness, the truthfulness of inward cleansing, and the grandeur of love." And then preparation such as I have been mapping out will boldly proceed on the assumption that Christianity thus judged of—judged of, that is to say, by the flowers and fruits of its ethical system, its grand morality—presents claims so strong, credentials so credible, as to demand respectful consideration, if not willing homage, from all who are not wilfully blind or hopelessly reprobate. Christianity has its difficulties. True : but the difficulties of unbelief are vastly greater ; "And there emerges from the abyss no absurdity so monstrous as that which follows upon the assumption that the claims of the Gospel (even judged by its fruits) are an imposture and a dream ; and that the magnificent edifice of Christianity, which towers aloft amidst the glories of modern civilization, is, after


all, at best but a baseless fabric ! ” And finally, preparation such as that which I have been trying to define and prescribe must be miserably incomplete, unless care be taken to assign its proper place (as to the great essential truth which underlies the whole) to the principle so justly and forcibly insisted on by Bishop Butler, where he lays it down as an ascertained truth that “ our duties (*i.e.*, our moral obligations) arise out of, and are dependent upon, our relations.” So that just in proportion as those relations are clearly seen and understood—seen as they are discovered to us by the coming of the Son of God in the flesh—our moral duties in like measure will appear in a new and vastly clearer light, whether as regards the motives from which we are taught to act—for “ we love Him because He first loved us ”—or as regards conduct and action ; for we learn that “ every one that hath hope in Him purifieth himself, even as He is pure ; ” that “ he that abideth in Him ought himself also so to walk even as He walked.” Considerations of this kind will enter largely, I am disposed to think, into any just estimate of the principles on which the ethical side of our preparation for the pulpit ought to be conducted and provided for.

II. But after all, much more than this is requisite. Preparation of a sermon, if it is to be complete and effective, must be, above all things—a *Spiritual preparation*. For to overlook this were to defraud our glorious office of its just rights, to leave the flock practically unfed, and to leave the sermon essentially impotent for good.

Explain it as we like—account for it as we may—is it not evident, if only we look facts straight in the face, that pulpit power amongst us is the exception, and not the rule? Is it not only too sadly apparent that there is a manifest lack of *real* power in the ministry, especially the pulpit ministry of our Church? Are we not sensible—each of us—that it is so in our own case? Do we not see it, also, in the case of others? Now, why is this? Why should it be so? How shall we account for the fact, only too lamentably apparent, that multitudes listen, seemingly unmoved, to the pleadings of the Gospel, and hear without emotion the message of redeeming love? Is the Spirit of the Lord straitened? Has God forgotten to be gracious? Has the Gospel of Christ ceased to be, as it was of old, “the power of God unto salvation”? Does it not concern each one of us most deeply to inquire what is it that is lacking (in our day and in our own sphere) to that order of means, whose power has been oftentimes so gloriously displayed, and which we know (for Christ Himself has told us) was constituted in God’s plan and purpose for the renovation of mankind?

I have seen a noble ship, with rigging taut, and pennants hoisted, and every stitch of canvas spread aloft, lying idly on the ocean’s placid bosom, becalmed and motionless; everything else was there, but this alone—the breath of heaven to waft her along. I have seen a human body—beautiful even in death—ere yet “decay’s effacing fingers had swept those lines where beauty lin-

gers," the features perfect, the organism complete ; and yet, alas ! unavailing all ! for there was no breath in it, no life there. And I have heard sermons in my day, wherein all else was admirable, the ethics clearly defined, the logic severely accurate, the doctrine sound and orthodox, the appeal eloquent and interesting, and where, nevertheless, all this excellence seemed to fall powerless on the hearers, simply because one thing was lacking, but that one thing the grand essential, even spiritual life ; while all else was cared for, spirituality was forgotten : the things which God had joined together, foolish man would put asunder. The body was there, indeed, but it was a lifeless body, a body without a soul ! Now, if this be true, the *Spiritual* element in our preparation for the pulpit assumes an importance which can hardly be exaggerated : and the question, In what precisely does this preparation consist, and how may it be most effectually attained ? becomes one of absorbing interest. In replying to this question, I deem it essential that we should keep clearly before us the fact, that the entire subject may fitly be regarded from three distinct and yet inter-dependent points of view—namely, as it relates to the instrument employed, the agent by whom that instrument is wielded, and the material on which he operates ; in other words, the preacher, the Holy Spirit, and the hearers. Taking each of these in order, I would observe, (1) as regards the preacher, that no preparation for the pulpit can be said to be truly and essentially spiritual, which is not *the outcome of a*



*spiritual nature*—the nature, that is, of one who is himself guided and governed by God's good Spirit, whose very heart and soul and mind have been illuminated and taught and dwelt in by the Holy Ghost—one who seeks to be, like the Son of Consolation in olden time, "a man full of the Holy Ghost, and of faith"—one who, because his own understanding has been enlightened, can speak from knowledge, and not from hearsay; who, because his own heart has had the love of God shed abroad therein, can exhibit that love in its beauty and reality to others—one who, because his own conscience has been "cleansed from dead works" through the blood of Christ, can lead the way into the rest of faith, and can testify, from the blessed experience of his inner life, that there is joy and peace in believing, by the power of the Holy Ghost. In the case of such a man, preparation for the pulpit becomes a sort of second nature—the natural outcome, as I have said, of his very being—growing with the growth, and strengthening with the strength of his spiritual life. And such a man will carry with him, when he enters the pulpit, a kind of strange undefinable power, a sort of nameless influence for good and for God, which seems evermore to beckon men onward and upward, which allures to brighter worlds, while it leads the way, and which points, with beautiful and touching significance, those happy words of Lactantius: "Non tantum Doctor sed Dux, ut si præcipientem sequi nolint, antecedentem sequantur." But again, (2), if from the instrument we turn to *the agent* by whom it is wielded, we are

led irresistibly to the conclusion that, in all preparation for the pulpit, which can be truly called spiritual, there must be *a full and distinct recognition of the Divine Person and operations of the Holy Ghost*—there ought to be, both in the preacher's mind and matter, a clear apprehension and acknowledgment of the grand truth that there is amongst us and beside us, in the Church and in the world, a Divine Person—present, though unseen—present with us and amongst us, though invisible, yet as truly and really as Christ Himself was present on this earth, and with His people, in the days of His flesh, eighteen centuries and a half ago. How noble that confession of our faith, in which we joyously proclaim, “I believe in the Holy Ghost, the Lord and Giver of Life”! How wonderful the assurance that we are, Θεοῦ συνεργοί, labourers together with Him in this most blessed work! And how indispensable is the wisdom (if we would prosper spiritually in this great matter) of searching out the mind, and learning the motions of the Holy Spirit, of marking the direction in which He moves, the lines on which He works, the current in which He flows, that we, too, may move in that direction, may work on those lines, may get into that current, and flow on with it, as it rolls mightily along!

And therefore, because we are taught by the Lord Himself, that the grand office of the Spirit is to witness to Christ, to take of Christ, and reveal it to man, to glorify Christ, by bearing witness to His eternal power and Godhead, to the majesty of His Person and the

glory of His love, it follows that if we would make our pulpit preparation a spiritual one, in the best and truest sense, we too, must make this the grand staple and substance of our preaching, we too, must be careful to exalt the Saviour, "to teach and to preach Christ," undeterred from putting faith in the ancient panoply, unseduced from allegiance to the old standard, unshaken in our adhesion to the ancient lines, no matter how sceptics may scoff or philosophers sneer at what they are pleased, in their folly, to call "exploded theories" and "old-fashioned shibboleths," no matter how plausibly we may be sometimes tempted to think, in the face of modern thought and of a revolutionary age, that the nineteenth century needs a fresh revelation and another Gospel.

We may—indeed, we must—make concessions to the age, in things indifferent or non-essential ; we may and we must use all lawful diligence to keep pace with the tone and temper of the time ; we may change the setting, but we must never part with the diamond ; we may consent to set it in silver or in gold, as men may desire, encircled with the brilliants of fancy and feeling, or surrounded with the more costly garniture of the precious pearls of intellectual research ; but, however we may vary the setting, we must keep the gem unimpaired and unsullied—the everlasting Gospel of the grace of God, unchanged and unchangeable ! To hide its distinctive glories, to stifle its voice, were to betray the citadel, to



quench the Spirit, to retain the salt, but to lose its savour, to keep the carcase, but to part with the life. But again, (3) when we turn from the instrument and the agent to the material on which we have to work (the hearers whom we address), if we believe, as I, for one, assuredly do, that the Holy Spirit of God, in operating on the soul of man for his regeneration, does so not in part, but in whole, thoroughly and not partially, so that the man may "be sanctified wholly" (ὁλοτελήν καὶ ὁλόκληρον) (1 Thess. v. 23), and "preserved blameless, body, soul, and spirit,"—it follows that preparation for the pulpit—spiritually—ought to be cast in such a mould that the sermon shall address itself to the whole man, and not appeal unduly to any one side of his moral nature, his intellectual and emotional being, to the overlooking and neglect of the rest. And a caution upon this head would appear to be not unseasonable; for we hear, not unfrequently, the name of "powerful preaching" (notably in connection with the great "Mission" movement) given to a kind of pulpit address which, to my mind, does not fulfil the conditions required in really *spiritual* preaching; a kind of sermon which appeals entirely, or almost entirely, to the emotions, which may make a deeper than a merely passing impression—may excite the feelings, stir the affections, even move the passions, and yet leave the fortress itself unassailed—the heart unmoved, the will unbroken, the judgment unconvinced: while again, the danger may possibly arise from

the opposite quarter, and, in a style of preaching addressed to the head, the reason, and the intellect, power be sought, and sought mostly in vain, to reach the heart, and storm the citadel within. Preparation for the pulpit, therefore, to be spiritually effective, must follow the course, and obey the heavenly motions, of God's good Spirit; and to this end, lastly, ought to be begun, continued, and ended in *prayer*. No duty in connection with the exercise of our ministry is more frequently and forcibly prescribed in Holy Scripture, both by precept and example, than that of prayer—especially private prayer. The most spiritual mind, and, in the long run, the most successful preaching, will be that of the man who is careful to maintain a close personal communion and fellowship with God—who dwells much at the mercy-seat, as if it were his home—who steeps (as it were) in prayer the seed of truth which he goes forth to sow beside all waters—who comes down from the mount to speak to the people with his very face shining from the presence of his Lord, sought and found in the access and intercourse of prayer.

In conclusion, I thank you for the indulgence which you have so kindly extended to me. The subject before us is one of immense interest—one of the most extensive range; and in dealing with it I have only attempted, in a cursory and imperfect manner, to present you with some thoughts of a general kind, but which possess at least this merit, that they result from my own experience,

and are the offspring of my own convictions—experience acquired and convictions formed during a ministry of now many years' duration, and exercised under circumstances probably as varied and diversified as it has fallen to the lot of most of you to encounter. Who can doubt but that the pulpit will continue to be, while the Church exists, a power in the land for good or for evil ?

Let us endeavour, by all possible means, to concentrate aright to God this great office of His own ordinance, and let us see to it that, in preparing for the pulpit, we adhere to God's own appointed symmetry, and assign alike to the ethical and to the spiritual its due place and proportion. For thus, and thus only, shall we be able to demonstrate to men, in these days of questioning and heart-searchings and unrest, that between the lifeless negations of a specious Agnosticism and the assumptions of an irresponsible dogmatism, there lies (between the two, removed alike from either) a firm standing-ground, a sure resting-place—even in receiving and cherishing, as it has been well said, "such faith as Jesus taught, and recognising in Revelation that power of personal contact and communion with the eternal Spirit," which will suffice to satisfy the heart's deepest and holiest yearnings. Preaching such as this will not be in vain. It will surely have its *fruit* unto praise and honour and glory at the appearing of Jesus Christ—fruit which (even now) will abound and abide : "a thing of beauty," an imperishable joy,

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like that other, only in a higher and holier sense, of which the poet nobly sings :—

“ And when the stream  
Which overflowed the soul had passed away,  
The consciousness remained that it had left,  
Deposited upon the silent shore  
Of memory, images and precious thoughts  
Which may not die, and cannot be destroyed.”

*Wordsworth.*





## The Lord's Supper and Real Presence.

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“What mean ye by this service?”—EXODUS xii. 26.

THESE words, it is needless for me to observe, were used in their primary application to the Passover. It was with reference to that ordinance of the Jewish Church (or rather of the Church of God among the Jews) that this question was asked, or supposed to be asked, in the first instance. But, inasmuch as it was intended that the Passover should be superseded, should be replaced, as a commemorative rite, as an ordinance of the Church of God, by the Supper of the Lord, the Holy Communion, as we now have it, we may, without overstraining the words, apply them to the Christian ordinance. And, thus, taken in this secondary application, the question may be asked with reference to the Lord's Supper; to which question, God helping me, I stand here to give an answer this evening.

Now, in dealing with the subject before us, it will be necessary for me (to a certain extent at least) to resort

to controversy—the thing which, above all others, I must assert, in justice to myself, is about the most uncongenial to my tastes and feelings. But, brethren, there are times when to be silent is to be unfaithful, when to sit still is to be a coward, when to consent to an unworthy compromise is to be a traitor—times when the words of the Master receive and possess a special significance : “He that hath no sword, let him sell his garment and buy one.” And to these times, it is my belief, we have come. It is our business, never forget, not to define, but to assert truth. And thus, looking up to God the Holy Spirit for teaching and for assistance, we shall endeavour to trace what are the views of the Church of Ireland on this subject. Now, it is apparent—and I would make this observation in a preliminary way, so as to account for the present course of sermons\*—it is plain to all who have an eye to see it, that “there have arisen,” as St. Paul expressed it in that pathetic address to the elders of the Ephesian Church, “from among our own selves men speaking perverse things, and drawing away disciples after them.” And observe—let me make this quite plain—not in one direction only, but in two—setting us, on the one hand, upon the inclined plane which will lead with rapid plunge into the gulf of infidelity; upon the other, with equally rapid strides, into the abyss of Romish error and superstition.

\* This sermon was one of a series preached “on the distinctive doctrines of the Church of Ireland, as opposed to modern innovations.”

We have the two evils to guard against, the two phases of error to grapple with. We must use a two-edged sword—we have it provided for us in the Word of God ; for it is not our business to provide ourselves with armour for this warfare. What we have to do is to take the armour which God has provided, to put it on, and to wear it as we stand out good soldiers of the Cross, under the banner of “the Captain of our Salvation.” But it is perfectly clear to those of us who have considered this question (as, no doubt, most of us have), that it is upon this very subject of the Lord’s Supper, and the Presence of Christ therein, that the greater part of the most disastrous controversy in our days has arisen within the bosom of our own Church. And, therefore, it is to this subject, more particularly, I would address myself upon the present occasion. I propose to deal with it under four distinct heads.

I. In the first place, we shall consider, in dealing with the subject, what exactly (as far as we can comprehend) that doctrine is to which we object, and against which we protest. II. In the next place, we shall consider the reasons for that protest—why we object to this doctrine. III. In the third place—because, in religion, we must not be content with negations—we will consider what we hold to be the true doctrine of the Church of Ireland upon this subject. And then we will examine, IV., next in order, the reasons for asserting and maintaining that doctrine, and why we should cherish it as God’s truth, “earnestly contending for the faith once delivered to the saints.”



Now, the first point we have to consider is the adversary with whom we have to deal—what is the form, exactly, in which the doctrine to which we take exception and against which we protest is presented to us by that school of thought, those alien teachers to which I have referred. And I would observe, that it is a very significant fact—“*Fas est ab hoste doceri*”—that the present Roman Catholic Archbishop of Westminster, Dr. Manning, in a Charge published not so very long ago, to which I can refer any of you, if necessary, asserts, alluding to a remark that was made in his hearing, that the controversy about transubstantiation had subsided to a great extent in England within the last few years,—“that so large a number of the clergy of the Established Church had taken out of the hands of the Catholic clergy the labour of contending about it, that they have been left to the much more happy and peaceable task of reaping the fields.” Now, we take this as worth something. I believe that this testimony is true. And, my dear brethren, although we have cause to thank God that this false doctrine appears here among us rather in the shape of a little dribble dropping in here and there, we must never forget that it has its great, full fountain across the water, in the sister country; and we must never forget, again, that when our neighbour's house is on fire, it is time for us to look to our own safety, and to secure it, with God's blessing, by every means in our power. We have lost much in this Church of Ireland—much that the world sets count upon; we have lost

palaces and titles, we have lost houses and lands, we have lost gold and silver ; but there is one treasure o which nothing can rob us but our own deliberate act—nothing can defraud us but our own wilful folly—and that is Truth, God's Truth. Let us cherish it—let us keep it ; for without it the salt has lost its savour, and is only fit to be cast out and trodden under foot of men. Let us be found striving together for the faith of the Gospel. Let us watch, stand fast in the faith, and quit us like men. Let us “buy the truth and sell it not” ; while we are careful to remember (because men are too apt to forget this) that love must temper zeal, and that all our deeds are to be “done with charity.”

Now, what is the doctrine to which we object ? I will ask you just to follow me for a moment or two, while I state it for you from authorised books, so that there may be no doubt as to the terms in which it has been expressed. The first witness that I will cite is the well-known defendant in a case which—*sub judice est*—which is awaiting the decision of the Privy Council at this moment—the case of Mr. Bennett, the Vicar of Frome. And here is his statement : I take it because it is a faithful representation of what multitudes hold on this matter—“The presence of Christ is mysteriously, but really, in the consecrated elements, apart from the reception by the communicant.” Mark, “in the elements.” Again, he speaks of “The real and actual presence of our Lord, under the form of bread and wine, upon the altars of our Churches.” If there is any distinction to

be drawn between such teaching as that and the Roman Catholic doctrine of transubstantiation, to my finite mind, it is a distinction without a difference. Of the two, I think the Roman Catholic doctrine is considerably the more logical and consistent. Again, he says, "I myself"—notice this, brethren; listen to what this man says—"I myself adore, and I teach the people to adore, Christ present in the sacrament, under the form of bread and wine, believing that under that veil"—*i.e.*, the veil of the elements—"is the sacred Body and Blood of our Lord and Saviour Jesus Christ." You ask, Is that a Protestant clergyman? Does such doctrine emanate from a member of our Church? You may well ask the question. I deny it. I maintain that teaching like that contravenes the distinct authority of our Church, and I will tell you why. I will ask you just to listen for a moment while I read for you the following words, and see how far they are consistent with, how far they are compatible with, the doctrine which I have just stated to you; speaking of kneeling, the kneeling posture in which the communicants are to come to the Lord's Supper, the note appended to the Communion Service, as you have it in your Prayer Books, runs thus:—"It is hereby declared, that thereby"—*i.e.*, by kneeling—"no adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine there bodily received, or unto any\* Corporal presence of Christ's natural Flesh

\* In the Second Prayer Book of King Edward VI., the words stand thus: "Real or essential presence there being." These words, I hope, in our revised Prayer Book, will be restored.

and Blood ; for the Sacramental Bread and Wine remain still in their very natural substance, and, therefore, may not be adored (for that were idolatry, to be abhorred of all faithful Christians)." But Mr. Bennett teaches the people to adore them ! Is that the teaching of the Church ? Thank God, emphatically, No ! Why, I am free to declare, as I stand here in the pulpit this evening, that if the doctrine which is thus defined in the passages from this man's writings which I have read to you, were adopted by the authority of our Church, and put into my hands to teach the people, that very hour I would cease to be connected with her communion. She would have apostatized from the truth ; she would have turned her back upon her own former self ; she would have ceased to be the Church of the Reformation—the Church of the Bible !

But, now, let us go on to another authority ; for it is well to be clear on this point. In a work which is presented to us as an exposition of the sentiments of those who teach these doctrines—I refer to the "Tracts for the Day" (No. V., p. 17), we read thus : "Christ first incarnates Himself in the hands of the Priest, *i.e.*, at the moment of consecration, Christ unites Himself, Body, Soul, and Divinity, in an ineffable manner, with the elements of Bread and Wine." That is clear enough, and it is followed by this, which I wish also to quote : "After consecration, we can no more contemplate the outward and inward apart from each other, than we can, after the incarnation, contemplate the Deity and

Humanity of our Lord as separate Personalities." Now, in addition to this, I would just repeat, also, what I myself heard stated by one who sympathizes with this school. The words were these, that "After consecration," *i.e.*, when the words have been spoken by the clergyman, by consecrating the elements—(You know consecrating the elements means nothing more than to set them apart for a holy use, just as this church is distinguished from any ordinary building by its being consecrated—that is, set apart in a formal way, and by solemn ceremony, for the Service of God—for a holy and pious use. That is the meaning of consecration, and nothing more, as I understand it, in the consecration of the elements in the Lord's Supper.)—"That after and by virtue of consecration there is in the elements," (not in the rite; not in the service—I believe Christ is present there—not in the Communion, as such, not in the heart of the communicant, but in the elements)—"there is *a something*"—we ask in vain what it is—"a *something* which faith does not create." Now, I object to that as very dangerous doctrine. I hold that doctrine to be altogether inconsistent with the doctrine of our Reformed Church. I hold it to be altogether repugnant to the teaching of Holy Scripture. I hold it to be altogether inconsistent with the teaching of those men, the sainted fathers of the Reformation, who died at the stake. We ask why did they die? We ask why were they burned? We ask why did they go to the stake, if, after all, it was only for the sake of a metaphysical subtlety, which no ordinary

mind can comprehend? For that is all the difference, to my mind, between this doctrine and its logical consequence, transubstantiation in its full bloom. Why did these men die? It is incredible to suppose that they would have laid down their lives for such a nice distinction, for such a mere metaphysical subtlety. No. What did they hold? I turn over to the writings of that particular one of the glorious band of Reformers, who had, perhaps, all things considered, most to do with the formation of the services as we now have them—I mean Archbishop Cranmer; let me read for you Cranmer's testimony. What did he hold and teach? Listen to his words: "They," *i.e.*, the Romanists, "say that Christ is corporally under, or in the forms of bread and wine. We say"—what do we say? Now, listen; I want you to take away this fixed in your minds. What did the Reformers teach? what did the men who compiled the Liturgy, who gave us the Prayer Book, who gave us the Articles—what did they hold? what did they teach? to assert what did they go to the stake, and lay down their lives? "*We* say that Christ is not there," *i.e.*, in the elements—"Christ is not there, neither corporally nor spiritually, but in them that worthily eat and drink the bread and wine He is spiritually, and corporally in heaven." That is the doctrine of our Church. Let nothing persuade you that by reason of the consecration—after the words have been spoken by the officiating clergyman—that any change of substance, of nature (corporally or spiritually), takes place in the bread

and wine. Of course, the natural result of such a doctrine as that to which I object, is, that we adore the elements. We ought to adore them, once we believe Christ to be there spiritually, under the form (or with the substance) of bread and wine.

II. Now, brethren, this is the doctrine to which we object. And, if you ask me why I object to this teaching, I will tell you. In the first instance, because I believe it to be wholly inconsistent with, and repugnant to, the Word of God. The passages of Scripture that bear upon this are, first of all, the words of the institution of this ordinance, "This do in remembrance of Me," the leading idea plainly being this—a memorial of His *ever-present absence*. That is the leading idea. We don't stop there. I hold that the Lord's Supper means a great deal more than that. I hold that the Lord's Supper is not to be understood as a bare symbol. No. I hold this—and I have found it so to my soul's comfort—as my own experience, that when, with "a true penitent heart, and lively faith, we receive that Holy Sacrament, then we spiritually eat the flesh of Christ, and drink His blood; then we dwell in Christ, and Christ in us; we are one with Christ, and Christ with us;" that it is not only a memorial, a remembrance of His exceeding great love, but a special means of grace to the believer, by which the Holy Spirit of God operates in the heart, strengthening the faith, brightening the hope, deepening the love of the worthy recipient, the faithful communicant. But, again, I might refer to other passages of

Scripture in support of my argument ; for instance, that where St. Paul says, "The bread which we break, is it not the communion," *i.e.*, the fellowship, "of the body of Christ?" (not the thing itself.) "The cup which we drink, is it not the communion of the blood of Christ?" But, I would observe, and I think it is very notable, that whereas the teachers of that school of thought to which I have referred, and against whose doctrines I protest, put the Lord's Supper so prominently forward as to override everything else. When we turn to the Word of God itself, to the Scriptures of the New Testament, what do we find? Omitting the four Gospels, which contain the account of this institution, though, indeed, many people deny that the Gospel of St. John contains any reference to it at all ; but, omitting the Gospels (in which we may include, for argument's sake, the Gospel according to St. John), and the doubtful reference to it in the Acts of the Apostles, under the expression, "breaking of bread ;" omitting these, I say, we look all through the Epistles, all through the Apostolic writings, and we ask, Where is this service? where is this ordinance? where is this sacrifice? where are these altars? where are these priests? where is that Eucharistic adoration, to which is given such a prominent place, the foremost place, by the men to whose doctrines we object? Where are they to be found all through the Epistles? Nowhere, except in one Epistle, that is, the First Epistle of St. Paul to the Corinthians, is this ordinance certainly referred to. In that Epistle he mentions the subject twice (once as an



illustration of the danger, and in connection with the danger, of idolatry on the part of the Corinthian converts.) But do not for a moment imagine that when I advert to the argument derived from the silence of Scripture on this point (which is very important)—do not imagine that I would undervalue that Holy Sacrament. No. I prize it most highly, as a blessed means of grace. I cherish it as a means for bringing my Saviour nearer to me in spirit. I value it as a means for strengthening my faith, by helping me to contemplate what He has done for me on the Cross. I cherish it as a means of brightening my hope, because it is written, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." "As often as I eat the bread and drink the cup, I show the Lord's death till He come." I cherish it as a means of deepening my love, love to Him, Whose exceeding great love is there set forth and portrayed—Christ crucified, as it were, set forth therein before my eyes. "So that we being many, are one body in Christ, and every one members one of another." Yes! it is a blessed, a glorious ordinance! Do not let us put it out of its place, nor ever forget its true significance. Truth out of place is, of all other kinds of error, the most dangerous, because the most specious and plausible, and therefore most to be deprecated.

Now, for a moment, let me just turn, briefly, to one other reason for objecting to this doctrine—namely, the doctrine of the Real objective Presence—(in addition to this first, that it contravenes, and is repugnant, to the

authority of Scripture), and that is, that it is opposed to the doctrines of our Church. Look at the xxviii Article—look at the service for the Holy Communion itself—look at the rubric in the service for the communion of the sick, where the Minister is instructed to tell the sick man (if he be too weak to receive the elements), that, although he may not eat the bread and drink the wine, yet, if he firmly believes in the Saviour, he spiritually feeds on Christ's flesh, and spiritually drinks Christ's blood, though he has not taken the bread and wine into his mouth. What does that mean? Why, it clearly shows that the teaching of our Church is opposed to this doctrine of the objective, real presence of Christ, communicated to, or connected with, the elements by virtue of consecration. And, again, I object to this doctrine on other grounds—namely, that derived from the reason of the thing itself. My dear friends, if there is any one thing more than another which is cognate to—congenial to the natural mind of man, it is a system of religion which teaches him that the deadly wounds of his sin may be lightly healed—which teaches him that a little church-going, a little sacrament-receiving, a little whitewashing, and varnishing, and painting, and making clean the outside of the cup and the platter, will suffice to save the soul; to the exclusion of God's own truth, that it needs the application of the blood of Christ, by faith, to the conscience, and the renewing grace of God the Holy Spirit in the heart, to bring the sinner back to God, and to save the immortal soul. I shrink from the teaching

against which I protest to-night, because it is part and parcel of the system which leaves man at ease about the renewing of his nature, and the need of the new birth—the renewing power of God the Holy Ghost in the heart (apart from all external things), before he can meet God in peace, and enter into Christ's kingdom of glory. Could I be faithful to you—to the trust committed to me, if I did not earnestly put you on your guard against such teaching as this?

III. But, now, it will be asked, what does this service mean? I might quote, if time permitted, authorities from amongst those who, in the early days of our Reformed Church, stood forth as her greatest teachers. I will only just read two. One is contained in the writings of that greatest divine of his day—Hooker. The passage is short; but it is most impressive. The words are these:—"The real presence of Christ's most blessed body and blood is not, therefore, to be sought for in the Sacrament;" *i.e.*, in the outward and visible sign—"but in the worthy receiver of the sacrament." Yes; it is in the heart. When you go to the Lord's table, it is to meet Christ there. I believe Him to be specially present there at that time to meet His people. They who come thither, with faith, their heart prepared by the Holy Spirit, they meet Jesus there. He is present, helping, strengthening, blessing them. But how? In their heart, by His Spirit. And, thus it is that St. Augustine, referring to that sentence in the Communion Service, which you have heard repeated again and again—the


*sursum corda* ("Lift up your hearts,")—says, "Quomodo tenebo absentem? Quomodo in caelum manum mittam, ut ibi sedentem teneam? Fidem mitte et tenuisti. 'How shall I take hold of Him, being absent? How shall I reach up my hand into heaven, and hold Him sitting there? Send up thy faith and thou hast taken Him.'" "Thus, *spiritually, and with the mouth of our faith, we eat the body of Christ and drink His blood*, even as verily as His body was verily broken, and His blood verily shed upon the cross."\* That is the teaching we accept; that is the teaching we hold; that is the teaching we glory in. Christ present there, by faith—His voice heard by faith; His face seen by faith; His Spirit present, in power, making His love felt, and sending a glow through the heart, nerving for danger, strengthening for duty, comforting in sorrow, and sending us out with fresh life and new strength. You give food to a living man to strengthen him, not to a dead man—supplying that nourishment to strengthen the soul, so as to sustain—not to impart—life. Brethren, this is my view of the Lord's Supper. I will quote, in support of these views of mine, just one passage more. It is from the pen of that man who stood out so prominently in the Church of his day—I mean the great Bishop Jewell. He says, in his "Apology," (p. 64, Parker Soc. Ed.)—"For we affirm that Christ doth truly and presently give His own Self in His Sacraments—in Baptism, that we may put Him on, and in His Supper, that we may eat Him *by*

\* Jewell.

*faith and spirit*, and may have everlasting life by His cross and blood." You see he identifies the manner of Christ's presence in the two sacraments. He puts the two on the same level. He says virtually that Christ is present in the Supper as in Baptism. And how? Plainly by His Spirit; spiritually, "by faith and Spirit." That is the doctrine of Scripture; that is the doctrine of the Reformers; that is the doctrine of the Prayer Book; that is the doctrine of the Church of Ireland—we must hold it fast.

My brethren, I look upon the service as just intended to mean and to signify unto us five distinct things.

1. It was intended that the love of Christ may thereby be brought to remembrance—Christ evidently set forth before your eyes, crucified among you. We, with the eye of faith, see represented there His broken body—His outpoured blood—His exceeding great love in dying for us. That is the first thing—the first answer to the question, "What mean ye by this service?"
2. It was ordained to exercise and confirm faith, the faith of the believing recipient. We do not ask the dead soul to come to the Lord's table to get life. We deny that it is possible; we deny the doctrine of sacramental grace in this aspect of it, that the man who is dead in sin, who has no living faith, no part in Christ, by coming to the sacrament and taking the bread and drinking the wine, can obtain life thereby. We deny that. We hold that this is food, as I said before—food to be given to nourish a living body, not to put life into a dead body, which is, of



course, impossible. 3. Nourishment derived for the soul to sustain spiritual life, and to strengthen us for the heavenly life and work of God. Therefore, Christians, by neglecting the habitual coming to the table of the Lord, you lose so much strength, you forego so much blessing. Come habitually; come regularly; come when the table is laid, and the Master invites to the feast; come and partake, that you may derive nourishment, that you may receive strength. 4. It helps you to get near to Christ. It brings Him near to you, helps you to realize His presence. What a blessing! We prove this by experience. May it be so with you, to your souls' joy and peace. 5. And lastly, "love to the brethren," to the children of God, to our fellow-members in the Church, is strengthened thereby—union with Jesus, union with each other, as living members of a living body; used aright it is communion, full of holy joy and brotherly love, in the fellowship of the saints. How blessed, then, to anticipate the time when the ransomed of the Lord shall return, and shall sit down with Abraham, Isaac, and Jacob, in His banqueting-house above, where "His banner over them shall be Love," (Cantic. ii. 4), and all shall then be one for ever, and eat bread with Him in the kingdom of God.

Brethren, in conclusion, may God the Holy Spirit lead us into a right apprehension of this great subject, and bless the consideration of it to our souls. I am one of those who, despite the foreboding of the timid—despite the vaunting and exultation of the open adversary—look

forward to a great future for our beloved Church. I am one of those who believe that the great Husbandman has taken this branch of the true vine—this Church of ours—and has pruned it that it may bring forth more fruit, until the hills are covered with the shadow of it, and the boughs thereof become like the goodly cedar trees. But if we are ever to see that time—if that bright and glorious day is to dawn upon our land in the triumph of the truth—it can only be by holding, by maintaining, by asserting, on our part, cost what it may, the truth as it is in Jesus. May God stir us up, ministers and people, to this great work! May He multiply in the land the number of those who shall go forth faithful and devoted standard-bearers in His service! May He unite us, clergy and laity, ministers and people, under the banner of Him Who goes forth conquering and to conquer. For “the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strongholds.” “He that hath an ear let him hear what the Spirit saith unto the Churches.” “To him who overcometh will I grant to sit with Me on My throne, even as I also overcame, and am set down with My Father on His throne.” To Him, with the Father and the Holy Ghost, be honour and glory, majesty and power, world without end. Amen.

## The Church: a Lesson-Book for Angels.

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"To the intent that now, unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God."—EPHESIANS iii. 10.

THESE, brethren, are very wonderful and suggestive words—suggestive, I think, of much that is suitable to the occasion (an occasion, I need not remind you, of the deepest interest and solemnity) which finds us assembled here to-day.\* The Church of God—that is, redeemed and regenerated man—sinners reconciled through the blood, and sanctified by the Spirit of Christ the Son of God, "the speculum to minister light to angels!"—not alone the depository of faith, but the treasury of knowledge and wisdom, and that for an order of beings higher vastly than ourselves, even for the principalities and powers in heavenly places!—such is the wondrous truth declared to us in these words—words which seem designed, as it were, for a moment to lift the veil from off the secret things of God, and to give the

\* Preached in 1872, on the occasion of the consecration of the Right Rev. M. F. Day, D.D., as Bishop of Cashel.



soul a glimpse—though it be but a passing one—of the ocean of things divine, fathomless, and infinite, concerning which one of old, as he stood by its margin, and looked forth on its abyss, was constrained to cry, “Oh ! the depth of the riches, both of the wisdom and knowledge of God ; how unsearchable are His judgments, and His ways past finding out !” It has happened, doubtless, to many of you, in one of those peaceful moments, perhaps, on whose withered flowers and faded lights memory cast behind a wistful glance with tearful eye, to stand and look from some tall cliff or jutting foreland upon the sea in its grandeur—wave after wave rolling on in the light of a summer’s sun like a flood of molten gold ; or to mark in some region of Alpine wonders how each snow-crowned peak, each giant summit, stood out with dazzling dome in relief against the clear, blue sky, or pinnacled in clouds its awful form ; or, again, to stand abroad at night, when the sky is cloudless, and the atmosphere is clear, and to listen, while the heavens are telling the glory of God, and the firmament proclaiming His handiwork, until the mind is lost in wonder, and, beneath the contemplation, heart and voice sink oppressed. How irresistible, at such a time, has been the impulse to look from nature up to nature’s God :—

“ O God, O good beyond compare,  
If thus Thy meaner works are fair—  
If thus Thy glories gild the span  
Of ruined earth and sinful man,  
How glorious must those mansions be  
Where Thy redeemed shall dwell with Thee !”

Even so—for “the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even His eternal power and Godhead.”—Rom. i. 20.

Thus, in the world around us—these creatures of God’s hand—we have a mirror in which we see reflected the lineaments of His Divine Majesty—the wisdom, goodness, and power of “Him who hath made all things, and for whose pleasure they are and were created.” But, brethren, we are taught in the text that there is another world—a new and a nobler creation, replete with beauty yet more excellent—full of glory yet more transcendent—wherein the face of God may be still more clearly seen, which angels and archangels look into (as into a looking-glass), to learn more of God, and to know Him the better thereby, and that is—the Church of Christ. Such is plainly the meaning of the Apostle in the passage before us, when he says, “To the intent that now (referring to the commission to preach the Gospel with which he had been entrusted, even he that was ‘less than the least of all saints’) unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God.”

We have here, you perceive, three distinct features in this passage—God Himself—(the infinite and unsearchable) the object contemplated—contemplated in the many-coloured (*πολυποίκιλος*) beauty of His attributes,—in the variety, richness, and majesty of His Wisdom; we have the angels, “principalities and powers in heavenly

places"—the beholders, beings which, however they may transcend us in intelligence and knowledge, we plainly gather from this and other passages of God's Word, are capable of learning more of God, of progressing in the knowledge of divine things. And then again, we have the mirror, we have the looking-glass in which God is (as it were) to be seen and understood,—we have that which is to be the lesson-book for angels—the Church of God, the purchased of Christ's blood.

Now, in order to comprehend fully the truth contained here, you must recollect that in dealing with the Church, we have to do with it in a twofold aspect. I do not speak here, brethren, of two Churches. I sometimes hear an expression, "the invisible Church," used. I cannot accept that term. I believe that under all circumstances the visibility of the Church of Christ, in the holy lives, the faithful profession unto God, the witnessing for the truth on the part of its members, ought to be apparent to all around.

I look at the Church in its twofold aspect—the mystical, or inward and spiritual—the higher aspect of it; and then, again, the visible or the more material, if we may so express it; and in both one and the other of these two aspects we can see, when we look closer, how by the Church may be known, clearly seen, and understood, "the manifold wisdom of God." For, observe how this truth is illustrated :—

I. (Looking at the Church in its mystical aspect) in

the Person of Him who is the Church's Head—"the Head of the body, the Church"—the risen and glorified Jesus. Sin had come in and ravaged God's fair dominions; the plague had begun, it was inevitable that an atonement should be made. But, that an atonement adequate to the occasion should be made, two things were necessary—suffering and satisfaction—human suffering and infinite satisfaction; and both to be combined in Him who should make the required atonement, before God could receive fallen man back to His favour and to His bosom.

Where was such a being to be found? Could the mind of man or of angel imagine such a provision? But, then, infinite intelligence, the wisdom of God, devises the plan—finds the rare Emmanuel, God with us: two holy and perfect natures, very God and very man, united in one, Christ stands forth, able at once to suffer, and to satisfy. Human, and therefore able to suffer the penalty of sin; Divine, and therefore able to satisfy the justice of God! He accomplishes the atonement. He provides the ransom. He removes the guilt. God manifest in the flesh, was "justified in the Spirit," was "*seen of angels*," and "to the principalities and powers in heavenly places" was thus "known," in the very mysterious constitution of the nature and person of the Head of the Church, "the manifold wisdom of God."

II. But again, we have another illustration of the same truth in the *results of the atonement*. Oh! brethren, how

amazing it is when we understand that in the Cross of Christ the attributes of God, however diverse, were harmonized—that there Mercy and Truth met together—Righteousness and Peace kissed each other. Justice was satisfied, Mercy able to rejoice against judgment; and then, too, by the power of the Divine Spirit imparted by Christ, the soul, emancipated from the thralldom of sin, is regenerated and restored to the image of God! Truly is “Christ the power of God and the wisdom of God.” And thus, in the results of the great atonement made for sin, in the blessed truth that God can be “just, and yet the justifier of him that believeth in Jesus,” and in the renewal of man’s fallen nature by the power of the Holy Ghost, we see the new creation standing forth to view. And can we suppose that those beings, concerning whom it is revealed to us that on the birth-day of the first creation “the morning stars sang together, and all the sons of God shouted for joy”—(Job xxxviii. 7)—are we to think that they derive no fresh delight from this new and nobler creation? Brethren, we know they do, for “there is joy in the presence of the angels of God over one sinner that repenteth”—“to the intent that now unto the principalities and powers in heavenly places, might be known by the Church”—redeemed, regenerated man—“the manifold wisdom of God.”

III. Again (and this will lead me by an easy and natural transition to glance briefly at the second aspect of the Church which I proposed for consideration), this

wisdom of God is to be seen also in the *means* adopted, the *agency employed* for the dispensation of His Gospel, for the promulgating and imparting of its benefits. Yes, it has been said, and I think said truly, by a great and good man, that "no angel would leave heaven to be a king and fill a throne, but that there is no angel that would not gladly, were it God's will, leave heaven, to be a preacher of the everlasting Gospel, and fill a pulpit." I believe that it is not too much to say this; yet not to these angelic beings was this trust committed, but *to man*. Only the human heart has the key to human sympathies. The treasure has been put in earthen vessels, that the excellency of the power may be of God, and not of us. In this matter "we are workers together with God;" albeit the issue is "not by might nor by power, but by my Spirit, saith the Lord." And it is doubtless (as you will see if you look at the context) concerning this provision, this instrumentality, this organization, that St. Peter speaks in the first chapter of his first epistle, 12th verse—"Them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, which things the angels desire to look into" ("to stoop down unto," and examine, as the original implies)\* "to the intent that now, unto the principalities

\* That the holy angels take an interest in—are concerned to contemplate—those things which belong to the order and discipline of the Church of God, appears to me abundantly evident from several passages (e.g., Eccles. v. 1, 6; 1 Cor. xi. 10), from which I am disposed to infer that the angels, who minister to the faithful (Heb. i.

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and powers in heavenly places, might be known—by the Church—the manifold wisdom of God.”

But, brethren, there is, as I observed before, a second aspect of the Church, which is implied in the text, and to which now we come in natural order, suggested by the last illustration which I ventured to give you of the truth of the text—*i.e.*, “the Church” in its visible aspect, its lower, its more material aspect, as affecting its external organization. It pleased God, we know, not only to reveal a religion, but also to found a society; and just as that religion so revealed has its peculiar doctrines and ordinances, so the society thus founded has its peculiar officers and government. I believe—and I am bound to state it distinctly—that nothing is more true than the language used in the preface to our Ordination Services, where we are told that from the time of the Apostles there have been three orders of ministers in the Church of Christ—bishops, priests, or presbyters, and deacons. I believe, whatever else we may question, that this we must accept, regarding it in this point of view—not only that such an organization was, as some people tell us, a convenient system of human expediency, but an Apostolic, and therefore a Divine institution, ascertained by the sure warrant of God’s Word.

14), rejoice in beholding the wisely constituted order and symmetry of God’s creatures, and take pleasure especially in witnessing that harmony and discipline which they know that God loves, preserved and exhibited in the assemblies of His Church.

And I believe that we can distinctly trace, though perhaps not in unbroken succession in any particular see, an *episcopal succession* in the Church of Christ from the earliest times, which is a matter of history just as distinct as that there has been a succession of kings and queens on the throne of England, or a succession of generals in charge of the armies of the nations. And it is of those who were thus divinely appointed we heard it read to-day (Acts xx.) that they were charged to "take heed unto themselves, and to all the flock over which the Holy Ghost had made them overseers (or bishops), to feed the Church of God, which He purchased with His own blood."

Brethren, I believe that to be God's order, I believe it to be God's ministry in providing for the organization of His Church visible. By this term *Ecclesia*, or "Church," as we have it, is to be understood, obviously, a congregation or assembly, gathered together, or *called out*, from among others; called together by a formal summons for a given purpose—a state of things which presupposes the existence of certain by whom the call is made; the existence, too, of duly-appointed officers to enrol its members, to preside in its assemblies (1 Cor. xiv. 33, 40), and to administer its laws. And accordingly we find that God hath set such in His Church. The last legacy of the departing Redeemer was a body of men specially commissioned to deliver the Gospel call, and enrol in His Church by baptism all who should obey it; and the first gift of the ascended Mediator, we



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gather from this very Epistle, was the provision of such ministries as His Church's need required, men specially called and sent to the work appointed for them to do—men who were given of God, “for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ.”

If this be so—assuming this to be the case—does it not behove us of the Church of Ireland to take care that, both in the matter of Apostolic doctrine and Apostolic discipline, we adhere to the lines laid down for us to build upon in the Word of God, which is the charter of our faith. Yes, I believe if we fail in either of these two great matters, that it will be fatal to our existence as a Church—that our position will be untenable—that our candlestick may be removed. But, brethren, I trust in God that in both these weighty concerns, these all-important matters, we of this Church shall be found faithful. Looking at it in this point of view, I cannot help regarding the special service—the ceremonial of to-day—as deeply and solemnly significant. The fact that we are this day solemnly setting apart by prayer, in the way which God has indicated, for the high office of the episcopate, the first Irish bishop elected to preside over his own diocese, by the people's free choice, for the last 700 years—is this no small matter?—when we have, in matters of *doctrine*, 300 years ago, asserted Apostolic truth, that we should now proceed as Ireland's old Church, the Church of Ireland, to take up the thread of primitive usage, and resume the

position occupied by this Irish Church so many centuries past, both in doctrine and *practice*\*—this I cannot help regarding as a most significant fact. I cannot help rejoicing at it as an earnest of great things to come! To myself personally (if I may be permitted for a moment, in passing, to speak of myself), the ceremony of to-day is one which awakens the very deepest feelings. It carries me back more than sixteen years, to the time when, under the fostering care, and the fraternal love of him who is being set apart as a bishop in the Church of God to-day, I entered on the ministry of this Church as his fellow-labourer, and had before me constantly in his daily walk an example of fidelity, zeal, and holy consistency, which no one could look upon without respect, and but few, indeed, could behold without benefit and blessing. Such are my own feelings awakened, naturally, by the ceremony of to-day. But viewed in relation to the Church of Ireland, I look upon this ceremonial, this service of to-day, as significant—deeply significant—in three special particulars.

1. I look upon it as indicating the solemn determina-

\* Previous to the Synod of Cashel, 1172, exactly 700 years ago, we gather from undoubted authorities, that the Church of Ireland had not as yet lost her freedom. Till then "the Irish followed the doctrines of their first teachers, and had never acknowledged any subjection to the See of Rome." (Hume, Hist. I., c. 9). "The bishop and other prelates of a tribe" (as Phelan informs us, "Policy," p. 47), "were appointed by the chieftain, either directly or with the previous form of an election by the priesthood."—See Wordsworth's (Bishop of Lincoln) "History of the Church of Ireland," p. 126, n.

tion of this Church to maintain the primitive Apostolic discipline, and to uphold in its integrity the Episcopal character of the Irish Church. Nor do I look upon this, brethren, as a matter of small moment, when I express the conviction which I deeply entertain, that if ever Protestant truth is to take the foremost place—to gain the ascendancy in Ireland—it can only be through a Church that is Episcopal. Without wishing to disparage the earnest efforts and the pious zeal of those who differ from us, but having regard for the ancient customs, the predilections, the ecclesiastical traditions, the whole bias and tone of the people, I believe in my heart, that no form of Church government but that which is Episcopal, will ever (humanly speaking) acquire and retain any firm or lasting hold on the Irish people. So I look upon the proceedings of to-day, this solemn service, as in this respect deeply and happily significant.

2. But, again, I look upon it as significant in this way, that it shows us—and this is no small matter either—that the system which we have adopted, that the machinery, if I may use that term with respect, which we have been led to employ (I believe in strict accordance with primitive usage)\* for the election of our bishops in

\* I may quote here Cyprian's well-known statement :—"I have resolved," he says, writing to the presbyters and deacons of his diocese, "from the beginning of my episcopate to do nothing of my own private opinion without your counsel, nor anything (*sine consensu plebis*) without the consent of the lay people." To this reference is made by an able and accomplished writer of our own

the future, is safe, and will work smoothly and successfully. And thus we have cause (at this particular crisis in our history, more especially) to return grateful thanks to the God of love, peace, and order, who has helped us hitherto, and who has promised, "I am with you alway, even unto the end of the world."

3. Once more, and in conclusion—I regard this event of to-day as significant in another very special point of view. It is this : as implying and indicating our determination, as a Church—and in saying this, I believe I echo the voice of the whole Church—to abandon no portion of our citadel, to relinquish no part of our out-works ; but that we are resolved, the rather, to take up this song, "We have a strong city—salvation will God appoint for walls and bulwarks"—rather to press on with fresh zeal in the power of the Spirit of God, and of His truth, to expect great things and to achieve great

day, who cannot be suspected of sympathy with men who are given to change, the present Bishop of Salisbury, who declares it (viz., the introduction of the lay element) to be "a primitive principle, which would, if it had been duly developed according to the necessities of the Church, and the greatly increased fitness of the lay people, by education, learning, piety, and practice of life and business, to partake of its consultations, and with the *deepened sense of responsibility* which such participation would naturally have produced, have contributed to give an immense increase of strength, and freeness of union and power, to all its movements, and have placed it in a position much more in accordance with its true spiritual constitution."—*Moberly, Bampton Lectures* (1868).

On the ancient lines thus indicated—primitive and Apostolic as I hold them to be—our Church has wisely built.

things, in the name and strength of Him who, as the great Husbandman, has taken in hand this branch of the true vine, to purge it that it may "bring forth more fruit," until "the hills are covered with the shadow of it, and the boughs thereof become like the goodly cedar-trees." God hasten that time !

And now I would say, in conclusion : accept, brethren and fathers, this word of exhortation—Let us all, clergy and laity, as one man, stand together, and go up to 'possess the land ;' let us stand together in the unity of the faith, having salt in ourselves, the salt of truth, and, being at peace one with another ; let us fill our parishes with faithful men—men who shall live as well as preach the truth as it is in Jesus. And then, having put these men into our parishes, having filled the outposts, having manned the walls, with faithful sentinels, do you, the laity, see to it that they are sustained by your money, and that they are upheld by your prayers. And, above all, let us rely more implicitly than ever upon the might and presence of God the Holy Ghost, the Lord and Giver of Life, to endue us with power from on high, and to prosper our work ; and then, "seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus." And in the day approaching,—the day of triumph, when "the great multitude which no man can number" shall have been "gathered out of every kin-

dred, and nation, and tongue, and people," *then* "to the principalities and powers in heavenly places" shall be fully known by the Church the manifold wisdom of God, and from angel choirs, as they surround the throne, shall burst forth and ascend through Heaven's courts the strain of immortal praise—"Amen ! Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God, for ever and ever !" Amen.





## St. Patrick :

HIS MISSION—HIS CHURCH—HIS GOSPEL.

*A Sermon preached in the Cathedral of St. Finian-Barre, Cork.*

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"But call to remembrance the former days."—HEB. x. 32 (part.)

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THERE are seasons, brethren, both in the history of the individual Christian, and of the Church, when it is a good thing to look back, when it is a good thing, and "greatly wise to talk with our past hours, and to ask them what report they bear to heaven." It is a good thing, doubtless, although the normal position of the Christian be to set his face as a front looking straight on before him ; yet it is a good thing sometimes to take a retrospect, and thereby, as he remembers all the way through which the Lord his God has led him those many years through the wilderness, to be led humbly to trust more entirely for the future, while he gratefully recognizes the countless mercies and blessings of the past. "O God, we have heard with our ears, and our fathers have told us, the noble works that Thou didst in their days,



and in the old time before them ;” let us respond, “ O Lord, arise, help us, and deliver us for Thy Name sake, and for Thine honour.” Now it was in such a spirit as this, doubtless, that the Apostle addressed the words of the text to the Hebrew Church. The Church of Christ at Jerusalem, among the Hebrews, at this time had been exposed, just as our own Irish Church was exposed, to violent dealing. Its worldly goods had been laid hold of by the hand of the spoiler; and to this the Apostle alludes in feeling language in the immediate context, where he says, that these people, these Hebrew Christians, had taken joyfully the spoiling of their goods, because they knew that they had in heaven a better and a more enduring substance. And then, in the same breath almost, to nerve them for the future, to stir them up to new courage and to fresh effort, he exhorts them to pass in review what God had done for them in those days, in those years gone by. “ Call to remembrance,” he says, “ the former days.”

Now, brethren, I will endeavour briefly, in dependence on the teaching of the Divine Spirit, to “ call to remembrance the former days” in the history of the Church of Ireland. The earliest records of that Church which appear to be in any respect credible, are connected, I need not tell you, with the history of that remarkable man whose name comes before us, woven into our popular associations and national traditions, so prominently this day in the calendar of our history—I mean St. Patrick. And in calling to remembrance those former

days, and reviewing his history, I will group what I have to say under three headings :—St. Patrick's Mission—St. Patrick's Church—St. Patrick's Gospel.

We will, therefore, in the first place, consider *St. Patrick's Mission*. His Mission, if we are to judge of what really took place in those days by the scanty records which we have, but which, nevertheless, are undeniably of the greatest possible value, was essentially a heavenly and divine one. The hand of a wonderful Providence appears to have been over that Mission from the earliest period. His memorable story he tells us himself ; for we have had preserved to us, fortunately, two or three authenticated pieces, notably that called his "Confessio," which has been quoted by the well-known Dr. Todd, in his "Life of St. Patrick," and by many others, and has had much valuable light thrown upon its credibility. In these works, which are extant and bear his name, he tells us plainly that he was not a native of Ireland. He was probably, as far as we can gather from the rude Latin style in which the whole thing is roughly cast, a native of Scotland, born in a place which Archbishop Ussher is inclined to identify with a spot somewhere in Forfarshire. In those days slavery, the traffic in human beings, was rife, and among those slaves carried off by the pirate, and landed in Ireland for servile purposes, was Succath, which was apparently his Christian name, to be afterwards better known as Patrick. At this time he was sixteen years of age, and like David of old, he was sent into the fields by the master who purchased him as a

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slave, to feed sheep and to care for his master's flocks. He gives us himself a most graphic description of the way in which he frequently spent whole nights in the rain out on the hills and in the forests, exiled from his own home, but brought home to God. It was good for him to have been in trouble that he might learn God's statutes. And there God revealed Himself to that youth, so that his whole mind became imbued with the love of Christ and the love of the Scriptures. At the age of twenty-three, having made his escape to his own native country, he then went either to France or Germany, or elsewhere, to some city of learning in those days, where he made diligent preparation for the office of the ministry, to which he aspired, for his heart had been moved with compassion for the poor Irish people, who were as sheep having no shepherd, in a pagan land full of the habitations of cruelty. Accordingly, having received a fitting education, he did not offer to God that which cost him nothing, like some now-a-days, who wish to intrude into the sacred functions of that most holy ministry, unprepared, unfitted, and unfurnished, and having received ordination, we do not know where, but Tillimont, a very learned Roman Catholic author, tells us that he was not ordained at Rome, and from Rome he did not receive his orders. This young man, ordained a presbyter, and in due time a Missionary Bishop, returns to Ireland, and here he devoted himself for sixty years, the greater part of the fifth century, to evangelizing this country, preaching the Gospel of Christ, consecrating Bishops, ordaining

presbyters and deacons, and establishing seats of learning for the study of the Scriptures all through the country. And thus he lived and died, God giving him an abundant harvest as the fruit of his labours. In 490, A.D., he fell asleep in Christ, and is said to have been buried at Downpatrick in the county of Down. The date of his mission is fixed by the most accurate scholars at about the year of our Lord, 430, almost two hundred years, observe, before the mission of that celebrated man whose name this cathedral bears; for the mission of St. Finn-Barre and his work are fixed, as you know, by our eminent antiquarian and historian, Dr. Caulfield, at about the year 623, A.D., so that you see St. Patrick's mission preceded that of St. Finn-Barre, and that galaxy of faithful pastors and teachers who certainly did exist in our land, raised up of God, by the space of nearly two centuries. So much for his mission; and when you look at it in all its bearings you will agree with me, I think, that it was truly divine. It was ordered of God, and it was blessed of God, to the establishing of the Church of Christ in this then benighted land.

Now, a word as to *St. Patrick's Church*; and here we come to deal with a subject on which, while I speak plainly, I must try and avoid polemics, for I do not desire to be controversial. I will refer to just three points which, undeniably, if there be any truth at all in these archives, stand out in the forefront of St. Patrick's history: first, that the Church to which he belonged, which he founded, the Church which we now

claim to be—the old and the primitive Church of Ireland—was noted in those days for the simplicity of its faith and the purity of its Scriptural creed. St. Patrick, in his “Confessio,” that remarkable document to which I have referred already, prefaces it with the declaration of his faith, and I would commend it to every one of you. I may be speaking to some here to-night, I think it is very likely, who are not our co-religionists, and I will only ask them affectionately to open this document and to read the Creed of St. Patrick as it is prefaced in his “Confessio,” and to see how closely that Creed, in the fewness and simplicity of its articles, and the Scriptural tone of the whole, corresponds with the Nicene Creed. We look in vain in this Creed of St. Patrick for articles corresponding to those which, in the sixteenth century, at the Council of Trent, were added to the primitive, apostolic creeds of the early Church. It is well for us to remember this! And, too, here stands out on the forefront of his mission and of his teaching, the great doctrine of the Trinity in unity, which he illustrated when he took up the shamrock that lay under his feet, and explained to the Irish monarch, by means of the tiny plant, the wondrous truth, that though there be three persons in this Trinity, there is but one God indivisible and eternal.

But again, there is another feature in St. Patrick's Church, and that is its entire *independence*. It was independent in its tone throughout. It maintained it at all cost. The Venerable Bede admits it over and over again. We gather from his statements that the old Irish

Church of St. Patrick made common cause with the Early Church of Britain in resisting all foreign encroachments, notably those of the Roman See. The Church of St. Patrick maintained home government. It maintained its own rule ; it stood out, not as the Church of England in Ireland, nor as the Church of Rome in Ireland, but as the Church of Christ in Ireland. That was its position. There it stood. Look at it in all its grandeur ! Look at it in its glorious independence, and you see every reason why we should to-day thank God, as we “call to remembrance the former days.” And we should catch a breath of that same noble spirit of independence, and earnestly in that same spirit “contend for the faith once delivered to the saints.”

Once again, in this Church of St. Patrick there can be no doubt that there was maintained in its full efficiency, scrupulously maintained, the Apostolic framework, in all its essential features, of an *Episcopal* Church. Of that I have no doubt. I do not want to offend others who differ from me. I only state the fact, because we know that St. Patrick asserts himself to have come to Ireland as a bishop, to have consecrated bishops in various parts of the country ; and he tells us—never forget this—that he was the son of a deacon, and that he was the grandson of a priest. He was the son, he tells us, of Calpurinus, a deacon, and was grandson of Potitus, a priest ; so that in those days the celibacy of the clergy, an introduction of comparatively modern date, was not known in the Irish Church. So much for the Church of St. Patrick.

And now just one word or two about St. Patrick's *Gospel*, and the doctrines that he taught. And here, again, we might read the documents extant to which I have referred, especially his "Confessio" and his beautiful prayer at Tara ; and who can do so without perceiving that his heart was full of love to Christ, and that his soul was on fire with love for the souls of his fellow-men for the Lord Jesus' sake ? for this he laboured, and to this end he preached the Word. It was from the Word of God he drew the weapons of his warfare, and, mighty in the Scriptures, he was mighty through God to the pulling down of many strongholds. You remember, those of you who have studied the history, that never-to-be-forgotten passage in which we have put before us his prayer at Tara. I should like to read it for you, as telling us what was the doctrine of the Gospel that he preached. Foremost in his teaching must be placed his love for Christ. To him Christ was all in all. He preached Christ crucified, Christ risen, Christ glorified. Christ was the sum and substance of his ministry. And at Tara, when about to stand before the monarch, to appear in the royal presence, he thus prays :—

" May Christ be with me, Christ before me,  
 Christ behind me, Christ within me,  
 Christ beneath me, Christ above me,  
 Christ at my right hand, Christ at my left hand.

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May Christ be in the heart of every man who thinks of me,  
 Christ in the mouth of every man who speaks to me,  
 Christ in every eye that sees me,  
 Christ in every ear that hears me."

It was Christ, indeed, that was his text. That was the secret of his success. Brethren, as we "call to remembrance these former days," let us thank God, and let us take courage. Let us bless Him for preserving in its integrity this old Irish Church of ours. Let us be jealous of her honour, true to her sacred traditions, and faithful to her holy trust. But let us remember that our power to do good in the land, to be a blessing in the land that Patrick loved, that Patrick served, that Patrick blessed, the secret of success with us in our mission, as with him, must be this: exalting the Saviour, giving Christ the first place, and putting forth this truth—that "there is none other name under heaven given among men whereby we must be saved," (but) that God gave him "a ransom for all," and that "him that cometh to Him, He will in no wise cast out."







## Ordination Service.

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“Let a man account of us, as of the ministers of Christ and stewards of the mysteries of God ; moreover, it is required in stewards that a man be found faithful.”—1 COR. iv. 1, 2.

GRAVE and responsible, weighty and solemn, as have been at every epoch the obligations incurred by those who have taken upon them those vows to which you, my dear friends and brothers, have pledged yourselves here in God's sight this day, yet (having due regard to the existing crisis in our Church's history) if ever there was a time when *that choice* was especially momentous—if ever there was a time when that *charge* was in a peculiar sense emphatic—if ever there was a time when those *obligations* were, beyond all question, weighty and tremendous—that time, brethren, is the present, the age in which we are living, the day in which our lot is cast.

The Church of Christ, we are assured, can never fail from amongst men. Confronted by foes from without, and betrayed by false friends from within, nevertheless

"the Beloved of the Lord shall dwell safely by Him."  
"Her foundations are upon the holy hills;" and built upon the Rock of Ages, the gates of hell cannot prevail against her. "She shall stand fast for evermore, like the moon, and like the faithful witness in heaven;" and on earth's night of sin and suffering, that fair moonlight shall not cease to shine, until the Sun of Righteousness hath arisen in strength, and ushered in the day of glory. Though an host should encamp against her, her heart need not fear; though war should arise against her, in this may she be confident, that whoso toucheth her toucheth the apple of His eye, for "I, saith the Lord, will be a wall of fire round about her, and the glory in the midst of her." "These," my brethren, "are the true sayings of God." Such is His covenant promise touching His cause and Church on earth. But this gracious promise of His, this blessed assurance, does not lessen our obligations, nor diminish aught from our responsibility. It does not render our *services less needful*, nor our *fidelity less imperative*. It does not make it in a lesser degree incumbent on us to *work*, as though all depended on our *exertions*; to *pray*, as though all depended on our *prayers*; to be *vigilant*, as though all depended on our *watchfulness*; to be *true-hearted*, as though the issue depended on our being faithful to our God and devoted to His cause. He "whose kingdom is everlasting and power infinite" condescends to use human instrumentality. He "that sitteth in the heavens over all from the beginning" hath ordained that *we* (even such as we)

should come "to the help of the Lord, to the help of the Lord against the mighty." And to this end, our Master and only Saviour has of His Divine providence appointed divers orders in His Church, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" to the glory of His name. Unto the rightful observance of such heavenly ordinance, and to the due perpetuation of which sacred offices, we are all here present this day before God, to do those things which are commanded us of God. And here I would have you remember how constantly in the order of this solemn service mention is made of the Person and offices of the Holy Spirit, and our need of His Divine aid and blessing. How earnestly have you, my dear brethren, who have been ordained, been exhorted by your bishop to "pray continually to God the Father, by the mediation of our only Saviour, Jesus Christ, for the heavenly assistance of the Holy Ghost," and how solemnly have the congregation been invited to make their humble supplication to God on your behalf for His *promised* grace and blessing! I trust, dear brethren, that you have done so. I trust that you have all been thus earnest in prayer to-day—a day which may be, perhaps, a turning-point in the life of some of you, as I believe it was in my own. And I pray God for you myself, that He may seal you with His Spirit, that you may go forth in *this His might*, and that your self-dedication here to-day may be to you all the first link of an electric chain of faith, and hope, and love, which, passing

through your whole life, may connect the orisons of to-day with the fruitions of that time when, having sown in tears, you shall reap in joy—when the cry of faith shall be turned into the song of triumph—and when, having fought the good fight in your Master's name and strength, you shall hear from His lips the gracious award, "Well done, good and faithful servant. . . . Enter thou into the joy of thy Lord." *But remember*, dear brethren, that bright as are these promises, comforting as are these assurances, beautiful these vistas of coming glory, transcendent the anticipations of future reward—*remember* that only by one path can that goal be reached, only on one condition can that reward be attained, and that is *fidelity*—faithfulness to your Master and to your trust. Such is what our Lord Himself declares when He says: "Who is that faithful and wise servant whom his Lord hath made ruler over His household? . . . Blessed is *that* servant whom his Lord, when He cometh, shall find so doing." And such, too, is the emphatic teaching of the holy Apostle, St. Paul; when speaking of the Christian ministry in our text, he says: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God; moreover, it is required in stewards that a man be found *faithful*." Here, then, I would ask you to observe, we have in these words at once the credentials of our sacred office (its tone, nature, and dignity), "the ministers of Christ and stewards of the mysteries of God; and also the responsibility incurred by those who

enter that ministry and undertake that trust, for "it is required in stewards that a man be found faithful."

I. And, first, as to the *credentials* of our office and its *nature*. Never, I believe, was there a time when it was more essential that on these points we should have a right understanding and a well-ordered judgment. We have to encounter, on the one hand, the prejudices (I cannot say arguments, for they have none) of those who disparage the ministerial office, and ignore its Divine credentials altogether. Of such a vain thing, fondly invented by man's *pride* (for extremes meet here as elsewhere), the New Testament bears on its very surface the clear and constant refutation. We have it here in our text; *for of what else* but of a special order, of a distinct class, of a divinely-appointed office (and that extending beyond apostolic times, as chapter iii. intimates), does St. Paul speak when he declares, "Let a man so account of us as of the ministers of Christ?"

But again, on the other hand, such is the strange complexion of our times, we have to combat the theory of those who would unduly exalt the office of the ministry, who would invest it with priestly functions, and demand for it sacerdotal prerogatives. And here, too, our text supplies a corrective. "Let a man so account of us (says the Apostle) . . . as stewards of the mysteries of God"—not *merely depositories* of the gifts and graces of God, but *dispensers* of them—not spiritual caskets, as it were, in which the pearl of great price is to be enshrined, and displayed judiciously to the initiated, like the pagan

mysteries of the olden time, but servants, whose parts and duties it is to give God's household their portion of meat in due season; even to instruct men in those heavenly truths revealed from God to man (which is the meaning of the word mysteries in this passage); not taught to regard the Church of Christ as the appendage of their office, but their office as the appendage of the Church. "Ourselves," says the Apostle elsewhere, "your servants for Jesus' sake."

Such, brethren, is a general outline of the text. Let us proceed to consider more in detail the lessons which, as it seems to me, are intended to be therein conveyed to us. We are here reminded, as I have already observed, of at once the transcendent privileges and the solemn responsibilities of the Christian Ministry. The two are presented to us in striking and beautiful contrast—a contrast and connection which is very important, inasmuch as regard to the *privileges* of our office only, without its *responsibilities*, would dazzle the sight and intoxicate the mind; while, on the other hand, a full sense of its responsibilities, without a just estimate of the privileges also, would damp the ardour and crush the spirit of even God's most devoted servant.

And (I.) a word as to the *privileges* of this office; they will stand out in greater prominence if we view them in relation to (1) the nature and credentials of our office, and (2) the manner of its fulfilment.

As to its peculiar nature, then, I would observe, my

brethren, that the Christian Ministry *stands alone*—alone in the world, amidst the vast circle of engagements on which man's talent and man's energies are concentrated. It is a *calling* (would to God that we all felt it to be so !) not of earth, but of heaven. Other works and callings are subservient to man's *temporal* interests ; *this* to his *eternal*. Other institutions, having served their day and generation, have perished in oblivion ; but this shall endure *for all time* in its mighty agency, throughout all eternity in its glorious results. When the last sun shall have risen upon the earth—when heaven's company shall have received its final accession—when the great multitude whom no man can number shall have been gathered round the throne—when the last heir of glory shall have reached his heavenly inheritance—*then*, indeed, the office of this ministry shall cease, *but not till then*. Oh, brethren, is there no privilege in all this ? And, again, as to the authority for our calling—we maintain it to be Divine. From our Lord Jesus Christ's holy institution we derive our commission ; from His gracious promise to be with His servants to the end we draw our encouragement. By Christ's will we labour, by His appointment we work, after His example we serve, with His perpetual sanction we minister ; and, therefore, sorely as we must feel the feebleness of our best efforts, bitterly as we must feel the impotence of our most ardent services, we are persuaded that the Master's strength is made perfect in the servant's weak-



ness, and we know for a surety that there is One working with us who is able to make that weakness itself omnipotent !

But, further (2), consider those privileges as they appear in the very nature of those duties which devolve on the minister of Christ, as a preacher and a pastor, whether engaged in the exercise of his calling publicly, or from house to house.

Had angels been commissioned to the ministerial office—had angels been sent to spread the glad tidings of those things which, as the Apostle saith, they desire to look into—how joyfully would they have sped on wings of love to perform their errand of mercy ! How greatly would they who rejoice over one sinner that repenteth, exult in being made instrumental to that repentance ! Yet not to them has this work been entrusted, but to man. Not to them, but to weak, sinful man, has it been given to be “ambassadors for Christ ;” ambassadors, not of earth, but of heaven—not from one king to another, but from the King of kings to the fallen sons of men ; messengers of peace—that peace of God which was made on the cross, is published in the Gospel, and realized in the soul—that peace which the world cannot give, and of whose honoured heralds it is written, “How beautiful upon the mountains are the feet of them that publish the Gospel of peace and bring glad tidings of good things.” But, again, how exalted and surpassing are the privileges of the minister of Christ in the exercise of his *pastoral*

duties ; and to this I would invite your careful attention, because I am persuaded that too often, in this our day, the inefficiency and unfruitfulness of the ministry may be traced to the disjunction of the preaching from the pastoral work. I pray God, brethren, that you may never forget that to be a minister of Christ and a steward of the mysteries of God, means truly to be a faithful preacher, but it means to be a good *pastor* also. And I pray God for you likewise, that you may realize and rejoice in the privileges of your high calling in this regard : to counsel the timid enquirers after truth ; to fold and feed the tender lambs of the Saviour's flock ; to comfort the wounded spirit with the consolations of the Gospel ; to cheer the victim of disease and decay by pointing to a world "where the inhabitant shall not say, I am sick ;" to help to light up the dark valley of the shadow of death with the bright beams of a Saviour's changeless love ; to administer that holy ordinance which at that time especially is felt by the child of God to be for "the strengthening and refreshing of the soul ;" to watch by the bedside while heaven's tranquillity steals over the features, and the last wish is breathed, "Let me go, for the day breaketh." Is all this no privilege ? Oh, brethren, what greater honour could be conceded to us, with what nobler dignity could we be invested, than to be permitted to undertake such a work, to be put in trust with such a Ministry !

II. But next observe, if our privileges are great, so

are our *responsibilities* also. And it is to this the second clause of my text refers: "Moreover, it is required in stewards that a man be found FAITHFUL." And this need of faithfulness I would consider briefly in a three-fold aspect:—(1) Faithfulness in the delivery of our message; (2) As regards personal consistency of character and devotedness of life; (3) Faithfulness to the discipline and interests of the Church whose commissioned servants, and accredited ministers we are.

And (1) faithfulness in the delivery of your message. Consider *to whom* the message is sent, and *from whom* it comes. It is sent to man to tell him of his ruin, and it comes from God as the expression of His love in the offer of a Remedy. That man is guilty, that he has incurred God's just displeasure; that if he dies in sin, he must perish for ever; that God's love has provided a way of escape; that, through the merits of a crucified Redeemer, pardon and life are offered to all who repent and believe the Gospel; that by the gift and operation of the Holy Spirit, provision has been made for the renewal of man's heart, and the restoration of man's nature. This, brethren, is the Gospel message; this alone can do men good; this alone can give God glory. This message is what you this day are commissioned to deliver. Take heed to your stewardship; be true to your trust. Remember, it is required in stewards that a man be found faithful.

(2) It is implied, further, that we are to be not only

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faithful in the delivery of our message, but faithful in personal consistency and devotedness of life ; and upon this too much stress cannot be laid.

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(3) Be faithful to the discipline and interests of that beloved Church, whose accredited servants and ministers you are.

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## The Lamb and His Army.

*Sermon preached in Chapel of Trinity College, Dublin.*

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“These shall make war with the Lamb, and the Lamb shall overcome them ; for He is the Lord of lords and King of kings, and they that are with Him are called and chosen and faithful.”—  
REV. xvii. 14.

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THERE is a power in *contrast* to heighten effect and to set off beauty, which is universally felt and recognized. After the troubles of an angry sea, the haven of rest is most grateful ; after a night of fitful gusts, and of sweeping rain-storm, the clear shining of a morning, balmy in its tranquil freshness, and rich in golden sunlight, wears an aspect of peculiar loveliness. And so in like manner, brethren, that heritage of *peace* which our blest Redeemer, ere He breathed His tender last farewell, bequeathed to His people, when He said—“ Peace I leave with you, My peace I give unto you : not as the world giveth, give I unto you,”—that legacy of peace,

even "the peace of God which passeth all understanding," can never be estimated at its real worth, can never be felt and known to be that priceless treasure which the Divine Testator meant it to be, until he who has received it has proved its power to keep his heart in troublous times, and has learned by experience that there is such a thing to be had on earth, to be had from God, as "central peace subsisting at the heart of boundless agitation." And this blessed truth, of which the Church of Christ has been learning the full reality with ever-increasing joy, from age to age, avails equally now (in all its consoling and compensating power) for the Church of to-day—for us, too, in our time of need and difficulty—for us upon whom the ends of the world have come ! *And that it is so* may well make us to "thank God and take courage," in the present crisis of the Church. For most assuredly, the existing aspect of things, whether regarded from the standpoint of politics or religion, is the very reverse of peaceful and assuring. That man must surely be blind and deaf, who does not see and hear enough to convince him that the sounds and signals of approaching conflict are vexing the political atmosphere ; that the shadows, deep and dark, of a coming struggle are being projected on the track of the nations and of the Church ; while on the one hand a cruel and usurping sacerdotalism, and on the other a turbulent and lawless democracy, are assuming proportions, formidable and appalling, with the possibility of our witnessing, before very long, a combination and conspiracy of the two against the truth of God,

and the liberties, the sacred liberties, of man!—a repetition, in short, of that which took place, in a representative way, eighteen centuries ago and more, when Herod and Pilate were made friends together against Jesus Christ, though they had before been at enmity between themselves. With all this in view, our wisdom lies in looking rather at *ourselves* than at our *difficulties*, in seeing to it that we fully and rightly understand our responsibility as the soldiers of Christ, that we ourselves are in our right place in the great battle-field, and that we are bravely fulfilling *there* our own allotted parts and duties.

Now, the passage under consideration will help us to do this. It seems at once to sound the signal of danger, and to raise the song of victory! Read in the light of passing events, it confronts us at once with the lengthening shadows and the deepening darkness of a coming night of trial, and yet also with the rising glories of a morning of joy! It belongs, this passage does, to one of those two profoundest portions of Sacred Scripture which deal respectively, the one with the mysteries of God's love, the other with the deep things of His providence. This latter of the two, viz. :—the Book of Revelation—has been, as you all know, very variously expounded by different classes of interpreters. *Some*, (namely, those who hold *what has been called the Preterist view*) regarding the events here presented to us in symbol, *as already fulfilled*, substantially things of *the past* when viewed from the position in which we now stand. Others, again—namely, those who advocate the *Futurist* theory, choosing




rather to project all, or the greater portion, of the events here predicted into the future, and to refer them to that great day, the Day of the Lord, of which the seer speaks in the first chapter, when he tells us that he was “*ἐν πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ*”—a theory which has found some of its ablest modern exponents amongst the alumni of this university, and which has been advocated not seldom in other days, from this very pulpit, in discourses marked by great ability and research. But between these two lines of interpretation, and in a measure distinct from either, there has been marked out a *third*—a kind of *via media*—by far, to my mind, the most consistent and intelligible of the three—namely, that which, while it deprecates any attempt to trace out a *regular sequence of events* from the contents of this book in the successive unfoldings of its sacred symbolism, nevertheless, assumes that much of what is written here is intended to foreshadow the history of the kingdom of Christ on earth, during the period between the Apostles’ days and the second coming of the Son of Man—a line of interpretation which the analogy of Scripture elsewhere renders not only plausible, but, to my mind, probable in the highest degree. For it seems most unlikely that He who was careful to provide (in His Divine wisdom) that there should be extant for us a written record of His dealings with mankind and with His Church on earth for the previous 4,000 years, should suffer the last and most momentous period of its history to pass away without a like provision—a provision which obviously, as it was to

be made for a time when the gifts of inspiration should have ceased, and concerning events yet hid in the womb of futurity, could only be made, humanly speaking, in the dark speech of prophetic mystery, and in the mystic language of symbol, such as present themselves to us in that wonderful Book with which the Canon of Scripture closes.

But, my brethren, expound this book as you may—adopt whichever of these interpretations you will—the passage before us is simply intelligible as a word in season for our time; it stands in a context, to which passing events (if my view of things be correct) impart a peculiar and impressive significance. It speaks, you perceive, of—A warfare—warriors—and Victory. It speaks of a mighty spiritual conflict, concerning which it may be said of a truth, “The hour cometh, and now is.” And in this strangely awful warfare, mark the combatants as we have them here represented!—“These shall make war with the Lamb!” To whom does this refer? Who are they? this hostile array? these foes of God and of His Christ? The verses preceding tell us that the persons meant are certain kings of the earth, instigated by a woman sitting (as represented in the symbol) on a monster, sevenheaded, and bearing ten horns, the seven heads being explained to mean seven hills or mountains, on which the woman was seated; this woman herself being explained to mean in the last verse of the chapter, “*That great city* which reigneth over the kings of the earth.” And so clear and unmis-

takable are the marks of identification here, that I would almost as soon think of questioning whether the 53rd chapter of Isaiah refers to the suffering Messiah, as I would be disposed to doubt that the symbolism of this passage refers to Rome—the Rome not of Pagan, but of Papal times ; and that by the ten kings here specified we are to understand a power rather political than religious—the world-power, so to speak, the secular forces of the age—infidel in spirit and tendency, but willing to combine with a corrupt ecclesiastical system—willing to make common cause with superstition, against the truth and kingdom of Christ. And then, on the other side, we have the Lord Jesus (here spoken of as “the Lamb”) and His soldiers—His faithful people and followers, marshalled for the battle ; and by the title applied here to Christ, that of “the Lamb,” we are taught to regard Him as the one great sacrifice for sin—“The very Paschal Lamb,” even “the Lamb of God which taketh away the sin of the world ;” we are reminded of that wondrous atonement for sin accomplished on Calvary—which is the very keystone of the Gospel—the very essence and glory of Christianity—that fundamental truth which has been from the first the object of Satan’s supreme hatred and malignity, inasmuch as it tends to humble man and to exalt God ; to make earthly priests nothing, and the Heavenly Priest everything. It takes the ground from under every refuge of lies, every fortress of human pride ; it asserts the Cross of Christ to be the



sovereign remedy for man's guilt, and proclaims triumphantly that He "made there by His one sacrifice of *Himself* once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world !"

But next, mark here the place assigned in this warfare to the people of Christ—to those who are the true followers and soldiers of the great Captain. They are said to be "*with Him*," not only *on His side*, but *at His side*—in His army and in His train. They cannot stand by and look on, while this great battle is being fought. Neutrality in this warfare (so far as the real servants and soldiers of Christ are concerned) is out of the question ! That quiet, easy-going sort of religion, which is the bane and curse of the professing Church, and which allows men to say, "Let every man go his own way, and I am content ! Let one man be a pious heathen, and another man a Christian ; one man be high church and another low church, and another, if he pleases, no church. Let one man believe Christ Jesus to be Very God of Very God, and another believe Him to be a mere man like himself. Let people believe what they like, and profess what they like, provided only they do not trouble me." A state of mind such as this, brethren, is as impossible in a true Christian (a man who is worthy of the name) as it is for a dutiful and loving child to say, "I care not what men think of my father, or how they treat my mother." The Christian loves Christ his Lord better (even though

sometimes he knows it not) than he loves father or mother, wife or child ; he cannot stand by and remain passive when his Lord's truth is assailed—his Lord's cause is at stake. "I am His," he will say—"His servant—His soldier, and they that are with Him are called, and chosen, and faithful."

We have marked the *warfare* and the *warriors*, now observe the *victory*. "The Lamb shall overcome them"—the victory is certain—and for that certainty two distinct reasons are assigned. *First*, the inherent majesty and power of the great Captain—His own supreme sovereign might—"He is the Lord of lords and King of kings ;" and then, again, the fidelity and allegiance of His followers—"and they that are with Him are called, and chosen, and faithful." And in this there is something, to my mind, most wonderful and affecting. In what a noble and affecting point of view does it present to us the honour and happiness of being on the Lord's side ! What an incentive to the highest and holiest ambition ! The Christian soldier, brethren, is "called and chosen ;" not alone that he may be saved, but that he may contribute to the overthrow of the Lord's enemies, and the advancement of his Lord's glory. And if this should seem too much to say, has it not been so of old ? Are we not compassed about with a great cloud of witnesses ? Recollect the glorious company of the Apostles, and the noble army of Martyrs ! Think of Polycarp and Athanasius—

of Cyprian and Augustine—of Wickliffe and Luther—of Latimer and Ridley ; the triumphs of Christ in those days which He condescended to achieve through them. The Almighty Captain seemed, as it were, to step aside Himself, that His faithful soldiers might participate in the work, and share the fruits of His triumph.

And now what more can I say? Let us pray God that He will open our eyes to see in the true light at once our high privileges and our solemn responsibilities in the army of Christ, thus moving on to victory. Let us not forget that God has preserved to us in Ireland a Church possessed of beautiful and hallowed traditions, and that He has assigned to this Church of ours, in His wisdom, a foremost place in the very van of this great struggle! But our ranks have been thinned ; we want men—brave soldiers—living men—to fill the gaps, and to recruit the army of Christ ; and from this our national University—from her living treasures—from her time-honoured and God-honoured Divinity school—do we expect that, as in days past, so likewise in days to come, men will be sent to supply our Church's need, and to recruit the army of God ! Men with hearts on fire with love to Christ, and souls quickened into life by the power of the Holy Ghost—men who have been taught to know that in true personal godliness and real devotion to Christ, they hold a weapon the deadliest that they can wield against Antichrist, in whatever form the foe may encounter them, whether vested in the gaudy garb

of Superstition, or mailed in the chain armour of Infidelity. Therefore, my beloved brethren, "watch ye, stand fast in the faith—quit you like men—be strong." Victory may be delayed, but it is certain! The crown may be deferred, but it will yet be won, and worn in glory :—

“ And they that with their Leader  
Have vanquished in the fight,  
For ever and for ever  
Are clad in robes of white.”



## Our English Bible: its Origin and History.

*A Lecture delivered in Cork in the year 1864.*

THE History of "Our English Bible" is one which the circumstances of our Time contribute to invest with more than ordinary interest and importance.

The Spirit of the Age is, in a very marked and appalling degree, one of Scepticism and Infidelity. That it is an age of much heartfelt and anxious inquiry, whereby in many places a great door and effectual has been opened to the Gospel, is indeed true, and we thank God for it; but equally true is it that, as it was of old, so now likewise, "there are many adversaries;" that not alone from without, but "of our own selves have men arisen, speaking perverse things, to draw away disciples after them;" and that to all alike, whether the votaries of a blind Superstition, or the advocates of a daring and unholy Rationalism, the one common object of enmity and attack has been the Bible—the Truth of God, as contained in the Scriptures of His own inspired and Holy Book.



Moreover, when we consider that to us, *as a community*, our English translation is "The Bible," conveying to us, as it does, with marvellous fidelity, the Spirit and Truth of the original, the Book in which we may read "every man in his own tongue, the wonderful works of God," and to which, from age to age, we are wont to appeal as the warrant of our Belief, and the standard of our Faith—when we consider all this, how important it is, that concerning this Book, we should be able "to give an answer to every one that asketh us a reason of the hope that is in us;" that we should be able to estimate rightly the value of that from which are derived *to us* so largely our "means of grace," and on whose gracious Truths depend our "hopes of glory."

But there is yet another feature in the aspect of our time which serves to make this subject an important one. That liberty of thought, that free exercise of private judgment in matters of religion, which are our lawful birthright and our undoubted heritage, have a tendency, nevertheless, if not rightly disciplined, to transgress bounds, and to produce diversity in sentiment, where all should be union and harmony. Just as in the solar system, the several bodies of which it is composed would inevitably diverge from each other, and wander into space, were it not for the Law of Gravitation, by which they are attracted towards one common centre, and thereby towards each other—so is it likewise among ourselves. In the Authorized Version of the Word of God we have a centre of unity towards which converge

all the various sections of our Protestant Christianity, and in the sphere of whose happy influence all may harmonize. In "Our English Bible," we have thus, thank God, at a time when, more especially, "union is strength," a common platform, on which all who value Truth may stand consistently together as brethren. We have a watchword which we may all adopt in common—a standard beneath which we may all rally, if we will, "in one spirit," "with one mind," to do battle for Christ, to make common cause for the truth of God, and "earnestly to contend for the Faith once delivered to the saints."

And if the following pages contribute in any degree to make you more diligent in "endeavouring to keep the unity of the Spirit in the bond of peace," and to bind you closer to each other in drawing you nearer to Him of whom that Book testifies, then the object I have in view shall not have been altogether unaccomplished.

It was summer, and the glowing rays of the evening sun were pouring their golden light on the shining cliffs and rugged headlands of ancient Britain. More than nineteen centuries have passed away since that time, and yet those white cliffs and that rocky seaboard are unchanged to-day, as shining, as grand, as conspicuous, as they were on that memorable evening, nearly twice ten centuries ago. Swept onward by favouring winds, a hostile fleet was ploughing its way, bearing Cæsar and his invading army to the shores of England. To that eventful era, and the establishment of Roman rule in

Britain may be traced, however remotely, in God's good providence, an order of things which served effectually to prepare the way for the reception of the Gospel of Jesus Christ, and the introduction of that blessed Book—God's precious gift—man's priceless treasure—that Book for which our fathers died, and by which our nation has been exalted—"Our English Bible!"

To explain this it will be necessary to observe, that *wherever* the Romans gained a footing and established their *sovereignty*, they endeavoured with wise policy, by introducing *colonists* from Rome, and encouraging *commerce* and *interchange* between the dependencies and the *metropolis*, to rivet the chains of dominion more closely, and establish as firmly as possible the connexion between the Ruling Head and the subject province. In this way we can readily understand, without resorting to the supposition that St. Paul (as tradition would have it), or Joseph of Arimathæa, was the first Missionary to these islands—that either Romans who had made their way to Britain, or natives who had gone to visit the great city and returned home again—brought with them, and diffused among the people, the wonderful tidings of that new faith which had shed Heaven's light already on eastern lands, and gained adherents even within the walls of Caesar's palace. And, inasmuch as wherever the Christian religion made its way in these early times, that Holy Book likewise, from which its facts and precepts are derived, was sure to accompany, or speedily follow, the preaching of the Cross, it is but reasonable to infer,

that the Sacred Scriptures were at a very early period brought over to nourish and to edify the infant Church of Britain, and of Ireland too. In this way both Christianity and the Bible itself had taken root in the British Isles long before the arrival of Augustine and his monks in A.D. 580; for we have it on the testimony of Tertullian, who lived about A.D. 200, that there were parts of Britain inaccessible to the Roman arms, which had been brought into subjection to Christ. So that long before the monstrous assumptions of the Papacy were developed—long before ever the Bishop of Rome usurped an unlawful supremacy—long before ever the degenerate hierarchy and deciduous theology of the dark ages had conceded to Rome a primacy which Christ never gave, nor His Apostles awarded, there existed in England, and in Ireland too, a Church pure in its doctrines, catholic in its traditions—“built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone.” And thus, in tracing back to its source in the “ancient mountains” (so to speak) the living water of that river which maketh glad the city of God—in tracing the early history of that Book which carries light, and life, and blessing, wherever the English tongue is heard or the British standard waves—“Our English Bible”—we find convincing proof that the Church of the Reformation is the Church of our forefathers; that the Church which resists Rome with the Bible now, is the Church that held to the Bible instead of Rome then; that the Faith we love and cherish as the Faith of our

English Bible is, and can be nothing else than, "the Faith once delivered to the Saints."

But, although the day had thus dawned over Britain—although the voice of Him who at the beginning said, "Let there be light, and there was light," had been heard speaking in our land, and saying, "Arise, shine, for thy light is come, and the glory of the Lord hath risen upon thee"—yet that light had to struggle through many a dark hour of gloom and cloud ere it reached its meridian of splendour. The imperishable seed of God's Truth had indeed been planted in British soil, but many a storm had it to wrestle with, many a winter's frost had it to brave, ere yet "the hills were covered with the shadow of it, and the boughs thereof became like the goodly cedars." So far back as the sixth century, the Word of God, though not generally known, was carefully preserved and transcribed by the Saxon monks and ecclesiastics; and both in Ireland and Scotland, as, for example, in Iona, the sacred retreat of the holy Columba, and elsewhere, there were monasteries in which copying the Scriptures formed a constant and usual employment—a use of monks and monasteries, be it observed, which, however admirable in those days, has been superseded long since—whatever our modern order of St. Benedict may think to the contrary—by the grand old German and his art of printing. After some partial and obscure attempts to render portions of the Old Testament into the Saxon tongue, the earliest of all vernacular translations from the New Testament made its appearance in

the eighth century. It was the work of Bede—the Venerable Bede—with whose exalted reputation for piety and learning we are all doubtless familiar.

Of Bede's dying moments a very beautiful and affecting anecdote is related. It was his happy distinction to die in the very act of translating the Word of God. The rays of the setting sun are still lingering on the Monastery of Jarrow; and there, in his last hour, lies the venerable man, dictating feebly to his amanuensis. "There remains now but one chapter," said the anxious scribe, "but it seems very hard for you to speak." "Nay, it is easy," Bede replied; "take your pen, write quickly." "And now, Father," says the monk, eagerly penning the words from his quivering lips, "now only one sentence is wanting." Bede dictates it. "It is finished!" exclaims the scribe—"It is finished!" echoes the departing Saint, "rise my head, let me sit in the place where I have been wont to pray. Now, glory be to the Father, and to the Son, and to the Holy Ghost." And while thus speaking, he fell asleep.

In the long and dreary interval which elapsed between Bede and the first great English Reformer, there is nothing recorded in history that demands notice in such a brief and necessarily imperfect sketch as the present, except it be the encouragement given by the good King Alfred to the diffusion of the Scriptures in the vernacular tongue, and the transition (subsequently to the Conquest) of the old English language into a form in which the Norman element was superadded to the original

Anglo-Saxon—a transition in which we may discern the provision of an all-wise God for enriching that language, in which His truth should yet—emancipated—go forth to the ends of the world. But, although when the morning has once dawned, it must wax into broad daylight, and not relapse into night—yet long and terrible was the struggle between light and darkness, superstition and truth, Rome and the Bible, ere the day-star of the Reformation arose in the person of glorious John Wickliffe !

It was the fourteenth century—an era ever memorable in the annals of English history—the era of Cressy and Poitiers, of the conquest of France and the triumphs of the Black Prince, but, above all, incomparably more memorable and glorious, inasmuch it was the birthday of blessings which we now enjoy in maturity—the age of Wickliffe and his English Bible ! Long since have the spoils of conquest been wrested from our grasp. Long ago have the laurels of victory withered into dust—that crown of foreign empire been cast down to the ground ; only in history's recording page, or in the less grateful monument of national jealousies, live those brilliant exploits of an Edward or a Henry ; but as long as “the pearl of great price” is more precious than gold or rubies, as long as the “lively oracles” are the chiefest of treasures—as long as God's message of love is music to the ear, balm to the soul, “the very joy” of the heart, the charter of liberty, and the glory of our nation—so long the man who claimed it as the people's heritage,

and gave it to his country in the native tongue, will rank foremost among our national benefactors, foremost of our army of heroes, foremost among those who have earned and shall keep, while we have one drop of true Protestant blood in our veins, our truest, our undying gratitude.

On the history of one who was pre-eminently a burning and shining light in dark and terrible days, one loves to dwell—just as a traveller in traversing a wild and dismal waste, where all is dreary and desolate, delights to linger on some bright spot, where cooling water-springs and luxuriant palm-trees arrest his steps and invite repose ; but we, too, like the pilgrim, must pass on to other scenes, pausing only to take one happy retrospective look at that wonderful history, while we bless God for Wickliffe and his “English Bible.” The striking scenes of that history are too deeply graven on our memories from childhood to need any lengthened or minute detail just now—how that in 1380 the good pastor of Lutterworth, convinced that God’s Word was the only specific for the evils of his country, translated the whole Bible from the Latin Vulgate into the English tongue—how that some ten years afterwards, Rome’s instinctive hatred of the light being aroused, a bill was brought into Parliament for the purpose of suppressing Wickliffe’s Bible—how this effort was defeated through the influence of John Gaunt (of gracious memory), who boldly said : “We will not be the dregs of all, seeing other nations have the Word of God, which is the law of our faith,



written in their own language ;” how that again, when surrounded on what was supposed to be his death-bed, by a company of monks, who came to denounce his heresies and exhort him to repentance, he suddenly, to their dismay, started from his bed, exclaiming, with characteristic energy, “ I shall not die, but live, and declare the deeds of the Friars !”—and how that lastly, his very bones were dug up afterwards—such was the pitiful rage of his enemies !—burnt in the churchyard, and the ashes thrown into the Avon, carried into the Severn, and finally swept into the wide ocean itself—like his doctrines, to be diffused through the whole world,—all this, and much more, is familiar to us from our early days, and God grant that our souls may be ever stirred, our hearts ever kindled within us, by the name and the heroism of that man who first broke the spell of error, and gave his country her “ English Bible.”

“ Illi robur æs triplex  
Circa pectus erat, qui fragilem truci  
Commisit pelago ratem  
Primus.”

By this time the jealousy and fears of Rome were thoroughly aroused, and as light began to dawn upon men’s minds, and truth began to exert its emancipating and restorative influences, strenuous efforts were made to crush all freedom of thought, and to rivet the loosening bonds of the Papacy more firmly on the liberty, minds, and hearts of the people. The rage and malignity of those who “ loved darkness rather than light,”

found a fitting mouthpiece in the person of Walsingham, the historian of that age, who, in no very complimentary terms, thus describes Wickliffe—"He was the Devil's instrument, the Church's enemy, the people's confusion, the heretic's idol, the hypocrite's mirror, a sower of hatred, a forger of lies, a sink of flattery, who at his death, despised, like Cain, and stricken by the horrible judgment of God, breathed forth his wicked soul to the dark mansions of the black devil!" And all because he dared to translate the Bible into English, and desired that the people should hear and read "The Word of God in their own tongue." But all was in vain. To arrest the progress of truth these devices were unavailing. To stay the resuscitation of the Church of Christ, superstition and priestcraft were as powerless as were the "stone, the watch, and the seal," to bind the King of Glory Himself, and to keep Him in the tomb on the morning of the Resurrection. A cause which depended mainly for its success on the circulation of the Bible, must be assuredly the cause of Him whose Word that Bible is, and all the art of man avails not, is powerless to overthrow that concerning which our God hath said—"I will work, and none shall let it." The contents of the ancient parochial and other registers in England throw much light on the state of things which existed at this period. For example, from the register of the Bishop of Norwich, bearing date 1429, we learn that one Nicholas Belward was arraigned before the court for purchasing a New Testament at four marks and forty

pence (a sum equivalent in our money, according to Hallam, to nearly £45 6s.) ; and further, teaching William Wright, and Margery his wife, the study of the same. How grateful for our happier lot should we feel as we read these records, that the study of God's Word can no longer be alleged as a crime ; and that instead of having to give £45 for a Testament, as Belward did, we can purchase one much more convenient and accurate for the sum of sixpence. From what has been said, you will readily perceive, I trust, that the Christian Church in these countries was in an especial sense a plant of God's own heavenly planting, indebted neither to the Pope of Rome for its original existence, nor to Luther for its reformation in after times ; but, as it is written, " Born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," and " born again, not of corruptible seed, but of incorruptible, even the Word of God, which liveth and abideth for ever." But, although to Wickliffe and his English Bible may be traced the dawn of that better day, in whose noontide light we are now rejoicing, much, very much, remained yet to be accomplished, and to accomplish still more glorious results the good providence of God now signally interposed.

The dove of Truth, which had long " lien among the pots," was now at liberty, but wanted wings wherewith to fly abroad over the land. The people had the Bible in English, it is true, but as yet it was comparatively inaccessible to the greater number. The souls of men were

athirst for the living water, but as yet the sacred fountain, whence flow the healing streams, had been but partially opened. But soon the whole scene is changed, and a new era in the history of our English Bible is introduced by the discovery of printing. To Germany and to Guttenberg we are indebted for this most inestimable blessing. And I well remember with what emotion and interest I beheld, in the grand square at Frankfort, the statue of that wonderful man, who thus brought to light an art which has flooded the earth with knowledge, given a new and mighty impulse to society, and revolutionized, it may be said, the whole world.

The Bible, or a portion of it, was undoubtedly, in 1452, the first book of any size that issued from the press—a fact to which Dr. Hallam thus touchingly and rather enthusiastically refers in his “Introduction to Literature :”—“We may see in imagination this venerable and splendid volume leading up to the crowded myriads of its followers, and imploring, as it were, a blessing on the new art, by consecrating its first-fruits to the service of Heaven.” But although the English Bible had been now in existence for many years, and the principles of the glorious Reformation had been long ago firmly planted in the people’s breasts thereby, yet the *signal honour* of being the first, strictly speaking, to print the Scriptures in the English tongue, to make the newly-invented art God’s angel of light and life to his country, and thus to kindle a flame of truth in England which should soon illuminate the remotest and darkest parts of

the earth,—this honour is due by universal consent to William Tyndale, “who for his notable pains and travail” (to use the language of the “Book of Martyrs”) “may well be called the Apostle of England in this our latter age.” This remarkable man, whose labours have immortalized his name, was born in the year 1477, and educated at Oxford, where he “grew up (we are told) and increased, as well in the knowledge of tongues, and other liberal arts, especially in the knowledge of the Scriptures, whereunto his mind was singularly addicted.” At Sodbury, in Gloucestershire, where he lived as tutor in a noble family, he pursued his studies, cherishing great designs for his country, and an object of suspicion and dislike to the monks and priests, who quickly discerned his sentiments, and quailed before his manly and uncompromising championship of truth. On one occasion, in reply to a certain priest who asserted, “we are better off without God’s laws than the Pope’s,” he declared boldly—“I despise the Pope and all his laws : if God spare my life, I will cause, ere many years, that every ploughboy in England shall know more of the Scriptures than all the priests and monks in the world !” And this, the great object of his life, he pursued henceforward with unflinching consistency, until, in 1536, he received that highest and most glorious reward of his labours, a martyr’s crown ; uttering with his last breath that well-known prayer, to be answered (like that of Stephen) in after days, “Lord, open the eyes of the King of England.” In the City of Worms, where he had

taken refuge from the malice of his persecutors, he published his English Testament ; and whereas all preceding versions had been made from the Latin Vulgate, this, on the other hand, was made from the original Greek ; and of the accuracy of the translation we may judge from the fact that, notwithstanding the many revisions which the New Testament subsequently underwent, a large portion of Tyndale's version remains in it unaltered to this very day.

In connection with the history of this Testament many interesting circumstances are recorded ; for example, how that down the Rhine, which never carried on its bosom such a treasure before, was conveyed for transmission to England the produce of Tyndale's printing press—a freight more precious than those for which freebooters used to watch from “the castled crag of Drachenfels,” or under the shadows of gloomy Ehrenbreitstein ; how that from Antwerp, stowed in cargoes of wheat and flour, these books were carried to London in ships, which were thus freighted not only with food for the body, but with the Bread of Life for the souls of men ; how that again, when these terrible invaders had escaped from their hiding-places in the sacks of wheat and bags of flour, and got a footing in his diocese, the Pope's Bishop in London, thinking to arrest the evil, wisely sent his agent to buy up all that remained of Tyndale's stock, and thereby supplied him with money to bring out a new and a larger edition ; and how that, once more, Cardinal Wolsey, arrayed in scarlet and fine

linen, sate in state at Paul's Cross, while the scene was illuminated by the blaze of a bonfire made with Bibles and Testaments gathered for the burning,—all this belongs to a history with which we are, or ought to be, as Protestants, familiar from childhood.

Tyndale's version of the New Testament was published in 1526, and soon began to exercise a powerful influence on the minds and religion of the people, as was apparent from the alarm excited by it amongst the priests, and the vigorous means employed to counteract its effects. As a specimen of the kind of argument by which the panic-stricken ecclesiastics tried to keep back the people from the use of the Scriptures, may be cited the reasoning of Beckenham of Blackfriars, who gravely maintained that the general use of the Scriptures in English must produce results the most inconvenient and disastrous—"For," said he, "the husbandman when he findeth in this book that 'whoso putteth his hand to the plough and looketh back, is not fit for the kingdom of God,' will straightway abandon his calling, and leave the land untilled. The baker, when he readeth that a little leaven leaveneth the whole lump, will giye us naughty bread; and the simple folk, finding therein that it is good to cut off the right hand when it offends, and to pluck out the right eye, will cause the streets and thoroughfares to be filled with objects the most loathsome and deplorable!" But, notwithstanding such powerful logic, the Word of God grew and multiplied. From the printing press of Tyndale came forth the sword

before which, wielded by the Reformers, the powers of darkness gave way discomfited—the trumpet before whose blast the walls of a spiritual Jericho were speedily to fall; and from thenceforth the Star of Truth is in the ascendant; the people that sat in darkness see a great light, and the land is blessed with her “English Bible!”

Towards achieving this happy result, next in importance are the labours of Coverdale, who, about a year previous to Tyndale’s martyrdom in 1536, succeeded in publishing, probably at Zurich, in Switzerland, the whole Scriptures both of the Old and New Testaments in the English tongue. For this great work Miles Coverdale was eminently fitted by his learning and industry. He received his education at Cambridge, where, if we are to judge from contemporary history, college life and the pursuit of learning must have been much more formidable than it is now in our favoured times. “There be divers there,” says Dr. Lever (describing Cambridge of Edward VI.’s reign), “which rise daily between four and five of the clock in the morning, and from five to six of the clock use common prayer, with an exhortation of God’s Word in a common chapel, and from six until ten of the clock use ever private study or common lectures. At ten of the clock they go to dinner, whereat they be content with a penny piece of beef amongst four, having a few pottage made of the broth of the same beef with salt and oatmeal, and nothing else. After this slender dinner they be either teaching or learning until five of the clock in the even-



ing, when they have a supper not much better than the dinner. Immediately after which they go to reasoning on problems or some other study until it be nine or ten of the clock, and then, being without fire, are fain to walk or run up and down half an hour to get a heat in their feet, when they go to bed." What would our College men now-a-days think of such a life as this? I confess I should not myself have at all relished a regimen of this sort, and I think it highly probable that the halls of Alma Mater would not be by any means as thronged as they now are, were her august Executive to decide on returning to the discipline and dietary of those "good old times." Matured, however, under such auspices, the vigorous mind of Coverdale was thoroughly furnished for the great work to which Providence designed him; and in 1535 he succeeded in bringing through the press his translation of the Scriptures—the first complete edition of "Our English Bible" ever printed.

The success of this great work, and its favourable reception in England, must be ascribed, in no small degree, to the good will of Cranmer, now Archbishop of Canterbury, and also to the favour and friendship of Lord Cromwell, then in the plenitude of his power, Minister of State; and the version of the Bible thus produced forms the basis of all subsequent versions from that time to this, no matter how carefully revised or largely amended each succeeding edition might be from the Hebrew and Greek originals. That Coverdale him-

self had fully apprehended in its beautiful simplicity the Gospel of God's love to man as contained in His Book—that Book for whose sake he had suffered so much and toiled so successfully—is abundantly evident from such passages in his writings as the following :—"When the poor sinner, through the preaching of the Word, heareth his wicked and sinful life (for the Holy Ghost rebuketh the world of sin), he beginneth to know himself a sinner, and to be displeased and sorry for his sins; he considereth also that he is well worthy of eternal punishment and damnation, by means whereof, through the multitude and greatness of his sins, he utterly despaireth of his eternal salvation. But, therewithal, he heareth also that Christ, by reason of his sins, came down from heaven, died for him upon the Cross, washed away all his sins with His own blood, hath reconciled him with God, made him God's child, and an eternal inheritor of His kingdom; and this he steadfastly believeth. I pray you, doth not such a man's heart leap for joy when he heareth that through Christ he is discharged of all the sins that so sore oppressed him?"

The English Bible having been thus provided for the people, the next step was to obtain from the King permission to purchase and read it for all persons who might be disposed to do so; and accordingly, in 1539, chiefly at the suit of Cromwell (under whose patronage what is called "The Great Bible," was issued), and through the influence of Cranmer, Archbishop of Canterbury, a royal injunction was promulgated, setting forth His Majesty's

zeal for the Word of God, and his royal pleasure that the translation of the Scriptures into the mother tongue should be taught and declared by the clergy. This was a wonderful concession, and a most important step in the right direction. But the manner in which the King's injunction was received by the priests and by the people was widely different. "The parsons, vicars, and curates," says Strype, in his *Annals*, "did read confusedly the Word of God, and the King's injunction, lately set forth, humming and hawking thereat, that almost no man could understand the meaning thereof." But far otherwise was it with the people. "It was wonderful to see," Strype proceeds, "with what joy this Book was received generally all England over, and with what greediness God's Word was read, and what resort there was to places where the reading of it was. Everybody that could, bought the Book, or read it, or got others to read it to them, and divers more old people learned to read on purpose, and even little boys flocked among the rest to hear the Holy Scriptures read." What times of true revival these were! You imagine that you behold the scene as history represents it. The old village church, or the village green, or wherever the Bible was set up, crowded with eager expectants waiting for the time of the Bible-reading, and drinking in with open ears and thirsty souls the words of life from the Holy Book, while the "humming and hawking," and evil eye of the priest, showed all the time how disagreeable was the task he had to perform.

Of other editions of the English Bible published during

the last few years of Henry's reign, time will not permit of my making any special mention ; suffice it to say, that despite the efforts of Romish priests, and despotic courtiers, despite, too, the cruelty and selfishness of the King, who, like Gallio, "cared for none of these things," nevertheless, as in earlier times, so now likewise, "the Word of God increased, and the number of the disciples multiplied greatly, and a great company of the priests were obedient to the faith."

During the short reign of Edward VI. there was, I believe, no new revision of the Bible, nor was any edition published at the royal charges, or by the King's command ; yet the Word of God in their own tongue was free to all, Men could read their Bibles without let or hindrance, and no less than fifty editions of the Scriptures issued from the press during those six years. Those were halcyon days, the lull before the tempest, the anointing of the Holy Ghost before the baptism of blood, for with Mary's accession came the Church's trial, the fires of Smithfield, the rack and the fagot, the block and the stake. In the heroism of that love which they had caught from the pages of their English Bible, hundreds went unflinchingly to the stake, and ascended from their tortures triumphant to wear the martyr's crown. But the truth of God was now too firmly rooted in the land to be thus eradicated. "A candle," to use Latimer's prophetic words, "had been lighted in England which could never be extinguished !" and that Book for which

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England's very life's-blood had been shed, was become, I trust in God, the glory of England's people for ever.

“ Yes ! more majestic shalt thou rise—  
More glorious from each hostile stroke—  
As the rude blast that rends the skies  
Serves but to root thy native oak.”

With Elizabeth's accession a better day began to dawn; and although there is too much reason to think that “good Queen Bess” was never probably more than half a Protestant, yet in her days the Word of God was not bound, and the English Bible was more widely diffused and more generally read than ever it had been before.

In 1568, under the direction of the Primate (Parker), and the other Bishops, was produced a new version, or at least a complete version of the old one. This was called “The Bishops' Bible,” and was largely circulated. Moreover, between 1560 and 1603, the date of Elizabeth's death, there were printed and issued no less than 130 distinct editions of the Bible and Testament in English —“a light to lighten the Gentiles,” as well as the glory of God's people Israel.

And here I would observe, that although it has been the fashion of a “liberal” age to laud Romanism as a model of zeal, energy, and devotion, yet the truth, as history testifies, is simply this, that wherever Rome has done a praiseworthy deed, or adopted an enlightened and liberal course, it has ever been in her own self-defence, because constrained by the pressure from without, rather than moved by any generous impulse from within. Of

this the publication of the Roman Catholic translation of the Bible affords a characteristic example. Not until the latter end of the sixteenth century did the Church of Rome sanction the use of the Scriptures, or any portion of them in the English tongue. About the year 1582, however, owing to the wide diffusion of the Word of God in England, and the impossibility of preventing the use of Protestant translations by English Roman Catholics, the Roman Church judged it the wiser course to provide a version of her own, and accordingly the New Testament first was issued at Rheims, and afterwards the whole Bible, translated into English from the Vulgate, was published at Douai, in 1609. Both the Rhemish Testament, and the Douay Bible are translations of a Translation, and consequently much of the genuine spirit of the original is wholly lost; while many words are retained in the Greek form, such as "Azymes," "Pasche," "Holocaust," and the like, under pretence of wanting suitable and adequate terms by which to render them in English. And indeed the Editors were not ashamed to confess at the time that Protestants had forced them to translate the Scriptures into English against their will. It is a remarkable fact, that at the present moment there is apparently no one version of the Bible in English authorised by the Church of Rome; that some of the editions approved and sanctioned by Roman Catholic Bishops in one place (as in Ireland), differ considerably from those sanctioned and approved in another (as in America and elsewhere); and that the later ones, more

especially, have been largely corrected from our own Authorised Version of the "English Bible." So much for the vaunted infallibility and consistency of the Romish Church ; and so much, too, for the admitted worth and surpassing fidelity of "Our English Bible"—for of a truth "their rock is not as our Rock, even our enemies themselves being judges."

And now we come to the closing scene of this history—the topstone of that goodly edifice which we have been contemplating—the translation of the Bible as we now have it, that holy Book which we know and learn to love from childhood, which is to many of us the solace of our hearts, the companion of our solitude, the silent friend that ever speaks to us of peace, and love, and rest, and heaven—our guide in perplexity, our support in suffering, the lamp of our feet, and the light of our paths—our loved and our venerated "English Bible"! On the death of Elizabeth, and accession of James I. to the throne, a Conference was held at Hampton Court for the purpose, to use His Majesty's language, of "hearing and determining things pretended to be amiss in the Church."

At this Conference, held in January, 1604, some leading Puritans made their appearance, with the celebrated Dr. Rainolds at their head. On the suggestion of Rainolds, who objected to certain renderings in the extant versions, and despite the wishes of Bancroft, Bishop of London, who observed, that "if every man's humour should be followed, there would be no end of translating," James, siding for once with the Puritans, declared him-

self in favour of a new translation of the whole Bible. This was accordingly determined on, and the King soon after wrote to Bishop Bancroft to announce that he had appointed fifty-four learned men to translate the Bible ; and forasmuch as divers of them had no preferment, his Majesty proceeded to enjoin on the Bishop and the other prelates "that whenever a living of twenty pounds per annum was vacant, they should inform the King thereof, to the intent that he might commend one of the said translators to hold it, as his reward for his service in the translation." Beyond this generous consignment of the translators to the liberality of others for their recompense, James, as might have been expected, took no further interest in that great work with which, from that day to this, his name has been inseparably connected. Although in the King's letter to Bancroft he mentions fifty-four as the number of those to whom the new version was entrusted, yet in consequence of seven of them having either died or declined the responsibility, the actual number of persons who engaged in the work was only forty-seven, divided into six companies, two to meet at Westminster, two at Oxford, and two at Cambridge. These six companies included amongst them men to whose competency for the discharge of their sacred trust, both on the score of learning and piety, we have ample and most conclusive testimony, while the instructions furnished by the bishops for the execution of their task sufficiently attest the care and wisdom with which the plan was matured, and the admirable means adopted to



secure, as far as possible, perfect accuracy and success. Of these companies, the first, which consisted of ten persons, met at Westminster, and to them was entrusted for translation the Pentateuch, with the other historical books, as far as 2nd Kings. The second company, consisting of eight members, met at Cambridge, and undertook the translation of from 1st Chronicles to the Song of Solomon inclusive. Over this department presided Dr. Lively, Regius Professor of Divinity at Cambridge, a man of profound learning and great scholarship. The third company assembled at Oxford, under the direction of the Regius Professor of Hebrew ; it consisted of seven members, who were to translate the rest of the Old Testament, from Isaiah to Malachi inclusive. The fourth company, also convened at Oxford, consisted of eight persons, who had the Four Gospels, Acts of Apostles, and Revelation of St. John entrusted to them. To the fifth company, which met at Westminster, and numbered seven persons, were committed the Epistles ; and, finally, the sixth party, who sat at Cambridge, and consisted of seven members also, undertook as their portion to translate the Apocrypha. Such was the distribution of the various persons engaged in the work, with the portions of the task severally assigned to them.

And now let me say a word as to the way in which the work, thus distributed, was carried on by those to whom it had been entrusted ; for thus you will perceive at once the vast amount of labour involved, and the wise precautions taken to ensure in every particular accuracy of

expression and fidelity of translation. The order of procedure, according to the instructions issued to the translators, was as follows:—In the first instance, each individual member of a company translated every book which was allotted to his division. Next, these several renderings were compared by the whole company assembled together, and the reading to be adopted was agreed on by the entire body. The Book, thus finished, was sent to each of the other five companies, to be again examined, when, as Selden describes it, “one read aloud the translation, the rest holding in their hands some Bible, either of the learned tongues, or French, Italian, Spanish, &c. If they found any fault they spoke : if not he read on.” When the whole Bible had been thus translated it was sent to London, where a committee of six—two from Westminster, two from Oxford, and two from Cambridge—again reviewed and amended the whole work ; and once more it was finally revised by Dr. Miles Smith (afterwards Bishop of Gloucester), by whom, in conjunction with Dr. Bilson, Bishop of Winchester, it was edited, and given to the public in A.D. 1611. The time occupied in the translation was altogether almost three years ; for, as Dr. Smith observes in his preface, “The work was not huddled up in seventy-two days (referring to the haste with which the Septuagint was said to have been executed), but cost the workmen, as light as it seemeth, the pains of twice seven times seventy-two days and more.” Such was the happy issue of that great undertaking to which we are indebted for “Our English

Bible." The care and patience with which the work was executed, even in its minute details, are apparent from the fact that the Pentateuch and other entire books of the Old Testament were revised—every chapter and verse of the same—no less than sixteen times—and the other books, some thirteen, others fourteen times (according to the number of the company to which they were entrusted) before being committed to the press. The fruit of all this labour we now possess in that Book which was in its birthday the watchword of Reformation, and has been long England's crown and glory—"Our English Bible." On the much-debated question of a new revision, which personally, under existing circumstances, I am disposed to deprecate—it is not my purpose nor my province to enter on the present occasion. I shall content myself with referring you for a character of this volume, for an estimate of its beauty, worth, and power, to one well qualified to speak, but who has, alas ! long since become the open enemy of that Book, whose music seems to haunt his memory still ! The writer to whom I allude is Dr. Newman, formerly a member of our communion, now in avowed league with those who would, if they could, rivet once again the chains of Papal slavery on England. His celebrated critique on the English Bible is, I am aware, familiar to some of you. For the sake of those to whom it may not be known, I shall introduce it here, as a more graceful and eloquent testimony than any that could emanate from my own pen. "Who will say," writes Dr. Newman in the *Dublin Review* :—

“Who will say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the greatest strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten—like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than words; it is part of the national mind, and the anchor of national seriousness; the memory of the dead passes into it; the potent traditions of childhood are stereotyped in its verses; the power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible! It is his sacred thing, which doubt has never dimmed and controversy never soiled. In the length and breadth of the land there is not a Protestant with one spark of religiousness about him, whose spiritual biography is not in his English Bible!”

God grant that what with this mistaken man was a beautiful romance, may be to us a noble and enduring reality. And now, as to our own concern in this subject. First of all, I would have you remember—what I firmly believe—that “Our English Bible” has been our national glory. There are men in our very midst who would rob us of it—some by endeavouring to shake our faith in its authority; others, again, who profess to admit its authority, by putting it under lock and key, and trying to stifle its utterance. But let us never forget that England’s glory has been England’s open Bible—that England’s mission has been to carry that book and its glad tidings—that book and its joyful message—that book and its civilising influences—abroad under her banner to the remotest parts of the earth. This, I do believe, has been England’s mission; for this it is,

that our country has been exalted so high, and given all but universal empire ; and powerless as Samson was when, having lost that wherein his giant strength lay, he awoke helpless in the arms of the enchantress, as powerless (but how much more terribly so !), will England be, should she ever in an evil hour (which God forbid !) dishonour her open Bible, and disown her mission among the people of the earth.

“ Oh may we love the Bible !  
For which our martyrs died,  
And spread the glorious truth of God,  
Wherever men reside ;  
It tells the dying how to live  
When time has passed away,  
And walk with God in robes of light,  
Through realms of endless day.”

But again I would say, be jealous of any system, no matter how plausible, which would lessen the weight, or fetter the free use of God's Word, as we have it in “ Our English Bible.” In whatever shape this disposition to infringe on our privileges may manifest itself, whether in the guise of friendly criticism, or under the garb of gentle expediency, let us guard against it, and meet it with wise circumspection—

“ Timeo Danaos, et dona ferentes.”

Once more, while you glory in your English Bible, be careful to *illustrate and exemplify* its doctrines in your lives every day you live. It is the light—then “ walk in the light,” and “ let your light so shine before men, that

they may see your good works," and glorify God. Finally, all of you, I charge you, make it your study, your guide, your constant friend. It contains power enough to comfort you in sorrow, to support you in trial, to direct you in perplexity, to ennoble your nature, to bless you on earth, and to fit you for heaven. It is enough for your salvation, for it shows you clearly the mind of God concerning man and concerning Christ. It tells you of man, that he was once holy and glorious, that he fell, and now lies helpless, ruined, and wretched ; and all this you want to know. But you want to know more, and " Our English Bible " tells you more. It tells you of a Saviour and a remedy, of God's love to you, and of the gift of His love in Jesus—to restore you to His image, and make you happy in loving Him. It tells you this. And these things are written " that you might believe that Jesus is the Son of God, and, believing, have life through His name." And on that great day when the jewels shall be made up—when the great multitude whom no man can number shall " enter into the joy of their Lord," may we all shine in the light of God,—may we join our tongues to that choir from which shall rise the anthem of eternal praise, ransomed by that most precious blood—saved by those all-sufficient merits—raised from sin to God, from ruin to glory by that love—Jesus' Love—of which we shall have learned the beauty, the reality, and the power in the pages of

" OUR ENGLISH BIBLE."

## NOTES OF SERMONS.\*

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"There is a way that seemeth right unto a man, but the end thereof are the ways of death."—Prov. xiv. 12.

"I am the way."—John xiv. 6.

THIS applies, first and directly, to temporal things—the concerns of the body and of time; but secondly and emphatically, to the interests of the soul and the concerns of eternity. Let me take an illustration from the one, to establish and enforce the other. Late in the afternoon one dark December day, a young woman, the wife of a small farmer, and mother of three children of tender age, was returning to her home in a somewhat lonely part of a seaside parish, where I ministered for some years. On reaching a spot where, in the village close to the sea, a footpath diverged through a stile from the high road, and wound its way along a dreary common towards the cottage where she lived, she resolved to take this by-path as the shorter way, in spite of the friendly warnings of some one or two neighbours

\* These notes are given exactly as they were found.

whom she met, and who tried to dissuade her: "The night is coming on," they said; "clouds, storm, and rain are overhead; keep the high road, avoid the lonely pathway;" but they reasoned in vain; she passed the stile, saying as she went, "*It's all right—I know the way—no fear,*" and soon she was lost to view in the mist and darkness. The little household anxiously awaited her return, but she came not. Search proved unavailing. For three days nothing was known of her fate, but then a workman, whose business led him over the most lonesome part of the common, passing by an old quarry long disused, from which the materials for building a neighbouring fort had been derived some two centuries ago, saw what seemed to be a portion of a female's attire hanging on a bush, which grew on the brow of a precipice. Assistance was had; the deep dark pool at the bottom of the cliff was explored, and the body discovered. She had missed her way trying to reach home in the dark, and lost her life. *The way was one which seemed right, but in the end it proved the way of death!* My brethren, what else is happening now to thousands but the self-same thing? They are hoping to reach heaven—trying to get home, as they suppose, by a way which seems to be right; but, after all, ends, as God plainly declares it must end, *in death*—a death far, far more awful than that of the body—the second death—the death of the soul. Is it not true? Just reflect, and see in what a variety of cases it is possible to make a mistake, which, if persisted in, will end in ruin! How true it is that



“there is a way that seemeth right unto a man, but the end thereof are the ways of death.”

I pass over the way of *open vice, that seems right to none.*

I. There is the way of *self-righteousness.* What multitudes are for ever turning aside from the King's highway of peace and salvation, to take this by-way of delusion and of death! Only in Jesus Christ, “whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins,” can the sinner find that which God will accept—in Jesus only—the Lord our Righteousness—that which he may bring with him, and meet God in peace. And yet against this—God's one way—the pride, the wretched pride, of man revolts; he wishes to have some concern in meriting and *earning* that which can only be had as a free gift; he vainly dreams that he may come to the marriage supper of the Great King, either without a wedding garment, or it may be in one of his own device, until the King comes in to see the guests, and unable to stand in the filthy rags of his own righteousness, speechless and undone, he will find that “there is a way which seemeth right unto a man, but the end thereof are the ways of death.”

II. The way of *worldly pleasure and worldly conformity.* People who shun the ways of open sin and shame, are yet content to live day by day as if this world were to be their home, forgetting that they were placed here on earth to prepare for heaven; trying to stand

well with the world, and yet keep God also, will never do!—the end is death. Mark *Wolsey's cry!*

III. Again, the way of *religious formality*—woeful tendency, to put the sign for the thing signified—people who lay great stress on sacraments of God's grace, heedless too often of the grace of the sacraments; outward show of devotion, leaving the heart untouched, the nature unchanged and unrenewed. Where is there in all this the meetness for God's presence—the “holiness without which no man shall see the Lord”? And what is the end of all this? “There is a way which seemeth right unto a man, but the end thereof are the ways of death.”

IV. The way of *good resolutions*. Many who seem content to live *intending* to turn over a new leaf—resolved to turn to God *some day—not yet*—waiting for a more convenient season, forgetting that *to-morrow* is Satan's time—*to-day* is God's time; and thus they go on unsaved and unblest, until it is too late, and find out *then* that “there is a way that seemeth right unto a man, but the end thereof are the ways of death.”

But there is another *way*—the way God sets before us—“*I am the way.*” The way of truth, for Jesus is the Truth; the way of peace, for “He is our peace;” the way of holiness, for He is Holy—our sanctification; the way of happiness—“Her ways are ways of pleasantness, and all her paths are peace.” The entrance—the door of entrance into the way—the very first step—is coming to the Saviour, just as we are, and now—to be His;

then He will keep us in the way—He will be with us : Blessed company in our journeys ! and the joyful experience of such will be that of which the Apostle speaks, “ Being made free from sin, and become servants to God, ye have your fruit unto holiness, and the *end everlasting life !*”

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“ Now, therefore, our God, we thank Thee, and praise Thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort ? for all things come of Thee, and of Thine own have we given Thee.”—1 Chron. xxix. 13, 14.

**D**ANGER in religion—of formality—of a purely lip-service—drawing nigh with the mouth, and honouring Him with the lips, while the heart is far from Him In no part of our service, perhaps, is there more danger of this than in the use—the frequent use, of the Lord’s Prayer. How often we say the words without pausing to consider what they mean. How many people say, “ *Forgive, &c., as we forgive,*” who cherish all the time unforgiving hate towards those they regard as enemies ! How many say, “ Thy will be done on earth as it is in heaven,” who are living lives of selfish ingratitude towards that God to whom they owe all ; forgetful that in heaven—that heaven of which they pretend to be mindful—God’s will is done by all ; that there the

reigning grace is *love*; the grand motive is *gratitude*; the principal occupation is *praise*! . . . .

The passage before us relates the public rejoicing that took place at the inauguration of the Temple Services, and the offerings made by the people in their joy and gratitude. Observe—I. The duty prescribed—that of *thanksgiving* and *praise*.

God has been pleased to permit man to honour, to praise, and thank Him. “Whoso offereth me praise, he glorifieth Me;” not that He can be affected one way or other; but for ourselves—“A good and pleasant thing it is to be thankful.” . . . .

II. The manner of its performance—by tribute offering; not merely *speaking*, but giving—“We have *given* Thee.” This manner threefold:—

(α) With the mouth—by the voice—“The best member that I have (tongue);” “Open Thou my lips.”

(β) By the tribute of what *I have*—my substance—“not empty.” Ps. xcvi. 8, “Bring presents,” &c.

(γ) By the life, even by the offering of *what I am*.—Rom. xii. 1:—

“To be resigned when ills betide,  
Patient when favours are denied,  
Thankful for favours given;  
Most surely this is wisdom’s part,  
This is that incense of the heart  
That swells to heaven.”

III. Motive—principle of which it is to be the offering—“Of Thine own have we given Thee.” We are

stewards, to lay out for Him what He gives to us of His own. In this lies the great principle of all true religion—"We love Him, because He first loved us!" We *live* to Him, because *He is our life*. We work out our salvation, because He works in us to will and to do. We give to Him, because what have we that we did not receive? This great truth corrects selfishness, produces humility, stimulates gratitude. *The more we give, the more we owe—to God.*

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"Who is a God like unto Thee, that pardoneth iniquity. He retaineth not His anger for ever, because He delighteth in mercy."  
—Micah vii. 18.

THE heritage of the Christian, viz., pardon, holiness, and heaven, is, as you know, the appointed subject for the present course of lectures (St. Patrick's Cathedral, Advent). We commence to-night with the first of the three—the Christian's heritage *in the pardon of sin*—that portion of it which David in thirty-second Psalm speaks of in language which must have come welling up from the deepest feelings of his inmost soul, when he says—"Blessed is he whose transgression is forgiven." No course of subjects could possibly be more important, because here is something in each of these three great realities which concerns us all; and no

course could be more *seasonable*, because there is a relation, a very close and intimate relation, between each and all of these three blessed portions of the Christian's heritage and the Advent of our Lord, as we have that great verity set before us in the services of our Church for the Advent season. For there is, you see, in those services something *retrospective, prospective, and introspective*. We speak commonly of two Advents of Christ—the first in the flesh, to expiate sin; the second in glory, to judge the world; but between these two there is another advent going on now, when the Lord Jesus visits in Spirit the heart of man, and makes good to that man the promise, “We will come to him, and make our abode with him.” And with each of these different views of the Lord in His Advent our Christian heritage is, you see, in each of its three parts connected: *Pardon*, with His first coming to expiate guilt—to put away sin, and bring in righteousness; *Holiness*, with His coming now—a gracious, willing guest, to dwell in and sanctify the heart; *Heaven*, with His coming again to take His faithful ones to that place which He is gone to prepare, whose future glories no mortal thought can conceive, much less mortal words express:—

“I know not, oh! I know not,  
What joys await us there,” &c.

You see, then, the beautiful and suggestive relation that exists—links in that golden chain of grace, let down from heaven to lift man up to glory.

And now consider this blessed pardon—whence it comes?—what it is?—what it brings? We have all this suggested to us in the text. He might have said, Who is a God like unto Thee, that brought a world into existence by a word? Who is a God like unto Thee, who art clothed with majesty and honour; hast covered Thyself with light, &c.; who tellest the number of the stars, and callest them all by their names! But no. There is yet another attribute—prerogative—more glorious by far—whereby this God of ours may be known and magnified: “He declares His almighty power most chiefly in showing *mercy and pity!*” His Divine beauty shines most in this, that He is ready to forgive—“For who is a God like unto Thee, that *pardoneth,*” &c.

And we can understand and take up this triumphant challenge all the better, when we consider concerning this pardon that God gives to be the Christian’s heritage three things :—

1. The wondrous *peculiarity* of its provision.
2. His gracious readiness to bestow it.
3. The fulness and completeness of its scope.

Concerning this Gospel pardon, mark, it is :—(1) Invariably represented as the personal prerogative—the gift and act—of God Himself. No such thing as a priestly “*absolvo te*” anywhere to be found. (2) Always connected with confession of sin to God. (3). It is inseparably connected with, as its own twin sister—*peace*—in the mind—God’s peace. (4) It is ordered and designed to lead the soul of him who receives it to a *holy*

*fear of God.* Ps. cxlii.—“There is forgiveness with Thee that Thou mayest be feared.” St. Jno. viii.—“Go and sin no more.”

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“Seek ye the Lord while He may be found, call ye upon Him while He is near.”—Isaiah lv. 6.

SIMPLICITY of Gospel—what a beautiful example here! verse i. and text. Here we have “the voice of the Son of God” speaking—let us listen—its tones are three. (1). Of *command—injunction*—“Seek ye the Lord;” “Call ye upon Him.” (2). Of encouragement, “He may be found;” “He is near”—“*near*” in the mighty works of creation; “*near*” in the operation of Providence; “*near*” (above all) in the manifestation of His grace—in *redemption*—Rom. x., &c. (3) Of *warning*, “*while* He may be found,” “*while* He is near.” For it cannot ever be so. The time will come for the impenitent when that great gulf will be fixed, and the door shut. Press in then. Seek—call—come.

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“Then answered all the people and said, His blood be on us and on our children.”—St. Matthew xxvii. 25.

WE are approaching, in the course of that week which commences this day,\* those great and solemn anniversaries on which we commemorate the grandest and most stupendous events in the history of Redemption. “By Thine agony and bloody sweat, by

\* Preached on the Sunday next before Easter, 1873.



Thy Cross and Passion, by Thy precious death and burial"—all that is embodied in these heavenward pleadings of the suppliant soul will be brought to nearer view, as it were, in the special services of this coming week. And as we visit once again in spirit each awful scene—as we go to dark Gethsemane, and watch there with the Blessed One ; as we follow to the judgment-hall, and see the Lord of Life arraigned ; as we pass on then to that scene where on Calvary He suffered without the gate ; as we follow yet one step further to see the place where the Lord lay—to the tomb where was laid His lifeless clay ! we tread softly with reverent footstep, we feel that the place whereon we stand is holy ground ; our hearts burn within us—the fire of love kindles in our souls, and we are constrained each one of us to exclaim—

“ Were the whole realm of nature mine,  
That were an offering far too small ;  
Love so amazing, so divine,  
Demands my heart, my life, my all.”

Dearly beloved, I earnestly pray that the Divine Spirit may reveal to us in power the wonders of redeeming love—to our joy of faith—our present peace—our full and everlasting salvation !

We have had the whole history of our Lord's passion—the entire of the wondrous story of His cross and shame brought before us to-day in those two chapters which were read in our stated services as the second lesson and the gospel respectively. The whole narrative is full of wonders. See, for example,

how the leading actors in this awful transaction fulfil unconsciously, step by step, the prophecies uttered centuries before. See how marvellously the very enemies of Jesus appear as witnesses to His righteousness. Mark how we have illustrated here the appalling truth that men may be responsible agents, independent in the doing, and therefore chargeable with the guilt of doing—things long before foreseen and foretold by God! You have this illustrated in the case of Judas, as we are plainly told (Acts i.), and we have it, too, exemplified in the case of Pilate, as seen in that portion of this record which stands connected with the text. For observe, just previously (v. 19) we are told that Pilate's wife sent him an urgent message not to imbrue his hands in innocent blood—to save Jesus, of whose innocence she had been warned in a dream. Now, on the supposition that this dream or vision was permitted of God, we have this train of thought forced on us. Crucifixion was marked out as the manner of our Lord's death, but except through the intervention of the Romans He could not die in this way, crucifixion being not a Jewish but a Roman mode of execution—you see then how that the whole scheme of Redemption was dependent, humanly speaking, on Pilate's ordering Christ to be crucified; and yet you have Pilate, this very same man, interfered with and wrought upon, plainly by God's permission at least, to order the Lord's release. From which we infer that for our actions, however foreknown to God, we are answerable as resulting from our own

will, and that it will be impossible for any man to shelter himself in God's foreknowledge of his sins, as having made them excusable because inevitable. And it was just then at this critical moment, when Pilate was vacillating between his own conviction of Jesus' innocence and the fear of man, that the priests and people uttered these terrible words which consummated their guilt—"His blood be on us and on our children." A little after, as the dying Saviour prayed for his murderers, He said, "they know not what they do;" and truly they knew not what they said! for oh! see what these words imply:—

1. There is a sense in which they apply to the Jews—as a malediction—a curse.

2. There is a sense in which they must apply to us and ours if we would have a blessing.

3. There is a sense—a fearful sense—in which they may be true for *us also*—to be not a blessing, but a *curse*.

I. There is a sense—an awful sense—in which these words apply to the Jewish race—the descendants and children of those who uttered them—His blood—the blood of Christ, even as imprecated, rests on them for a curse! Every land where the Jew is to be found—despised, oppressed—an outcast—attests the fact. Their own land most of all—their once beautiful House—desolate and trodden down of the stranger and the enemy—what a tale it tells. A brother's blood cries to God from the very ground. What a witness to the truth

of the Gospel! What a testimony to the truth of the Divine Person and mission of Him who was rejected only that He might triumph—who died that He might reign supreme!

II. As this blood thus imprecated was and is upon the Jews for a curse, so that same blood, applied and pleaded in faith, must be on *us* for a blessing. Without shedding of blood, the Word of God assures us, there could be no remission of sins. That blood was shed—that life given—on Calvary; but to avail for the sinner it must be applied to the conscience—it must be sprinkled on the *heart*. Just as on that night to be remembered, when God brought Israel out of Egypt, and the angel of death was abroad, all was life and peace within that house, on whose lintel and door-posts the blood of the lamb was to be seen, so now, too, where that blood, by faith applied, hath sealed the sinner's pardon—

“’Tis the blood of Christ hath spoken,  
Peace, peace be still;  
The destroyer sees the token,  
Peace, peace be still.”

III. It may be true of us, too, as of the Jews, that this blood is on us to condemnation. If it be not a blessing, it will be a curse; if it do not save, it must condemn.—2 Cor. ii. 16. There is such a thing as *crucifying afresh the Son of God*, “counting the blood of the covenant an unholy thing.” Here lies *our* danger in Gospel times.

“How shall we escape if we neglect so great salvation.”

Heb. ii. 13.

IN that blessed Word of God which He has given to lead our souls to Himself and to Heaven, you cannot fail to notice how often God speaks to us in the form of a *question*—speaking interrogatively—putting a solemn question, which He leaves man to answer—in order to arouse the sinner and bring him to Himself. The very first recorded words of God to man, after his fall, are a question—a searching and solemn one: “Adam, where art thou?” Other instances will occur to you readily: “Who is on the Lord’s side?” “How wilt thou do in the swelling of Jordan?” “Who hath believed our report?” &c. “If the righteous scarcely be saved, where?” &c. And, again, as in the text, “How shall we escape if we neglect so great salvation?” St. Paul is contrasting here, you perceive, the elder Jewish dispensation, and the Christian, and showing how far this latter surpassed the former in glory and privilege, just as the full noonday light transcends the dawn of the day, and consequently how greatly these larger privileges entail *responsibilities*. The *Mosaic Law* was spoken by angels, the Christian covenant was given by the Son of God Himself, and “If the word spoken by angels,” &c.

“How shall *we*” who are thus highly favoured—we who are basking in the noonday glories of the Sun of Righteousness—“how shall *we* escape, if we neglect so

great salvation?" Observe here three distinct lines of thought (and may the Holy Spirit bless our meditation on the passage!)

I. The greatness of the salvation which God has provided.

II. The possibility, after all, of *neglecting* it.

III. And the peril of doing so implied in the question, "How shall we *escape*?" &c.

How great the salvation is, will appear more distinctly if you remember: (1) The *great love* which was its source; (2) The *great price*; (3) The *great blessings* procured; (4) The *great power* by which it is applied and brought home—power of the Holy Ghost.

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"And ye yourselves like unto men that wait for their Lord."

St. Luke xii. 36.

THE coming again in glory of the Lord Jesus has been in every age the hope of the Church: "Looking for that blessed hope—even the glorious appearing of the great God and our Saviour, Jesus Christ." Such is the posture in which the believer ought always to stand—the attitude of earnest expectation in which he should ever be found. More than thirty years have passed away since that eventful night, when a storm more violent than any that had been known for a quarter of a century swept the south coast of this our native island. A steamship, with many pas-

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sengers on board, was overtaken by the gale, and driven ashore at nightfall in a rocky bay, where the cliffs towered high and steep above the water, presenting a bold, precipitous front to the waves as they rolled in from the ocean. Many of the passengers and crew were swept away by the sea, and perished almost immediately ; but others, washed on shore by the waves, or landed on some broken pieces of the ship, contrived to crawl along the rocks in the dark to the upper ledge of a projecting cliff, where, exposed to the fury of the tempest, drenched by the spray, and surrounded by the breakers, they passed the night, afraid to move, and expecting every moment to be swept away and swallowed up in the raging surf below. What a night of terrible anxiety that must have been ! How slowly the hours must have seemed to pass ! How often and how earnestly must they have longed for the dawn, which, when it came, revealed their position and brought them succour ! How eagerly must those weary eyes have watched for the morning, and waited for the day ! And so they did. And when the day broke, deliverance was at hand, and they were saved. Just so is it, dear friends, or ought to be, with the Church of Christ—the people of God. To them time with its storms, its sins and sorrows, is but night ; they are watching for the morning ; they are looking for the sunrise ; they are waiting in hope until the day break and the shadows flee away—until their Lord shall come, and be unto them an “everlasting Light, and the days of their mourning shall be ended.”

“ Beyond the shining and the shading,  
I shall be soon ;  
Beyond the frost-chain and the fever,  
I shall be soon ;  
Beyond the ever and the never,  
Beyond the rock-waste and the river,  
Love—Rest—and Home !  
Sweet hope !  
Lord, tarry not, but come !”

Oh ! that we may realize more of this spirit ! Oh ! that we may more and more have our conversation in heaven, our treasure above, our hearts above, and “ we ourselves like unto men that wait for their Lord.”

It is of this duty, viz. : that of sitting loosely to the things of this world, of estimating at their proper worth the unsatisfying and perishable baubles of time, and of seeking in heaven the better and enduring substance, that our Lord speaks in the preceding part of that discourse of His which is recorded here. He enforces His teaching on this head, you remember, by the parable of the poor rich man, who had his treasure in this world, who laid up goods for many years, and to whom God said, “Thou fool this night,” &c. ; and having thus shown the folly of allowing *riches* to steal the heart from God, and draw the soul down to earth, on the one hand He warns His disciples, you see, on the other hand, against the evil of allowing the world to come in, in the shape of *care* and *anxiety* about our wants and necessities—“Take no thought for your life what ye shall eat,” &c. ; by which precept we are not to understand that we are



forbidden to use forethought and prudence about our temporal affairs ; but “μεριμνα,” same word in Phil. iv. : “Be *careful* for nothing,” and 1 Cor. vii., “I would have you without *carefulness* ;” and then He teaches that the great preventive of this worldliness, from whatever cause, and the great incentive to heavenly-mindedness is to be watching for His coming, to be looking for His advent, to have the loins girded, and the lights burning, and ourselves like unto men that wait for their Lord. Is it so with us? And this attitude of *waiting* implies three things—

1. Firm *belief* in the certainty of the Lord's coming.
2. Joyful *expectation* of it.
3. Habitual *preparation* for it.

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“And the house when it was in building was built of stone made ready before it was brought thither, so that there was neither hammer nor axe, nor any tool of iron heard in the house while it was building.”—1 Kings vi. 7.

WHETHER you consider the beauty and magnificence of its materials, or the manner of its erection, or the purpose for which it was constructed, the edifice referred to here was, beyond question, I should say, the most wonderful house ever built on this earth of ours. This beautiful house, thus strangely built in mysterious silence, was the first Jewish Temple—that erected by Solomon at Jerusalem. And to the ancient Jew that

temple was, of all earthly objects, the dearest and most sacred. It was to the Jew his glory and his pride ; and accordingly the recollection of it was associated in his mind with all that he deemed greatest and most glorious, and we see this feeling apparent in the reference which is so frequently made in the Scriptures to this beautiful house, for the purpose of illustrating truth in certain of its most spiritual and heavenly aspects, *e.g.*—the individual Christian is said to be the temple of God, and his body the temple of the Holy Ghost ; and the Church of Christ in her noblest estate, her brightest glory, is spoken of as “ a building fitly framed together and growing unto an holy temple in the Lord ;” so that we may justly regard that Temple itself as a type, a figure, of heavenly things, and everything connected with its construction as intended to convey a spiritual meaning and teach us some precious spiritual truth. Taking this ancient Temple of God, then, as a type, shadowing forth that other and more glorious Temple, that Church of the redeemed which God is even now building up in heaven—that spiritual House which is to stand out by-and-by in all its eternal magnificence we may learn—

I. Something from the materials from which it was built—“stones made ready before they were brought thither.” Away, far off in some distant place, the stones were first hewn from the rock, or dug out of the quarry, in some rough and misshapen mass, useful enough, perhaps, for some meaner structure—some rudely-built wall—but wholly unfit for a costly and beautiful Temple,

until fashioned by the chisel and polished by the art of some skilled workman. Just so, touching the materials of the great spiritual House. They are not found in heaven, but *dug from earth*, and they were made ready before they were brought there, to be built in and add to the size and beauty of the Temple.

And oh, brethren, there is no more solemn truth than this—no lesson comes home more forcibly than this—the work is to be done *before you die!* Thousands of ransomed sinners are being received and *glorified above*, but *not one* converted, or pardoned, or sanctified! The ground you stand on now is the only ground in God's universe on which the sinner can be *made fit for heaven*. If death finds you, and takes you away from it (and you may be called away to-night), unprepared to meet God, not yet made ready—your sin unpardoned—your heart unrenewed by the Holy Ghost—as sure as God is true, you will be cast away by Him as unfit for His use, unfit for that spiritual House which is to display the glories of His grace.

II. Further, observe the *manner of its construction* in which the building was carried on—

(1) *Gradually.*

(2) *Uninterruptedly.*

(3) *Silently.* This silence speaks to us of the secret working of God in the *world*—of the secret operations of God in the *soul*—of the stillness of *Heaven*. *Note here* the true genius and character of real piety.

III. The object or purpose for which the Temple was built : "To the praise of His glory."—Eph. i. 14.

"And Moses said unto Hobab, the son of Riguei the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you : come thou with us, and we will do thee good ; for the Lord hath spoken good concerning Israel." —Numbers x. 29.

THE spirit in which we must try and care for souls. Three things which go to make up true religion : Faith, Hope, Love. We have here : (1) Warrant of faith—"God hath said," "The Lord hath spoken." (2) The assurance of hope—"We are journeying," &c. (3) The tender solicitude of love—"Come thou with us," &c. . . . The Christian cannot go to heaven alone : "Draw *me*, *we* will run after Thee." Observe here, before Moses could say, "Come thou with us," he must be able to say first, "We are journeying," &c. ; "The Lord hath spoken good," &c.—so that a man's own heart must be right, and his own mind made up, before he can bring others.

1. Notice the warrant of faith—simply *what God has said*. . . .

2. The assurance of hope—"Why should I shrink from pain and woe, or feel at death dismay?" &c.

3. The solicitude of love—"Come thou with us."

(1) Begin at home—Moses did here.

(2) Begin with individuals—single out some one, &c.

(3) Try and set the example—"Come," not *go*.

(4) Endeavour to prove and exemplify the blessedness of this heavenly course—"We will do thee good."

*(The following are his notes of the last sermon he preached, in the Cathedral of St. Finbar, Cork, on Sunday, May 26th, 1878.)*

“ Arise ye and depart, for this is not your rest.”—Micah. ii. 10.

“ There remaineth therefore a rest for the people of God.”—Heb. iv. 9.

THERE is something beautiful, to my mind, beyond expression, in the language of the Collect for this, the fourth Sunday after Easter ; I mean that simple but most touching prayer in which we ask God to teach us to love the thing which He commands, and to desire that which He promises, “ that so among the sundry and manifold changes of the world, our hearts may surely there be fixed where true joys are to be found ; ” and truly in asking for this we may well appeal to God as the “ Almighty ” God, for nothing short of Almighty power can accomplish this. Only He can raise us up from earth, and fix our hearts and hopes in heaven.

“ See how we grovel here below,  
Fond of these earthly toys ;  
Our souls how heavenly they go, ” &c.

How prone these hearts of ours to turn from God and cling to dust ; how apt these feet of ours to loiter and stray on the heavenly road ; how ready these ears of ours to listen to the syren voices of folly and sin, dulled and deaf all the time to the voice of God, which speaks of heaven and calls us home. And so it comes to pass, that He who, in His great love, is not willing that any

should perish, who has made us for Himself, is ever seeking to wean us from time, and win us for eternity—to loosen us from the deadly spell of earth and fix our hearts and joys in heaven ! until we learn, even in this strange land, this house of our pilgrimage, to sing the Lord's song and say—

By faith I see the glory  
To which thou dost restore me :  
The world despise, for that high prize  
Which Thou hast set before me."

May God's Almighty Spirit give us ears to hear that voice which speaks in our midst to day—"This is not your rest," there is a truer, nobler, worthier rest yonder, where the longing soul shall be satisfied, where the weary shall be at peace, in the "rest that remaineth," &c. Beautifully said—"Thou hast made us for *Thyself*, and our souls are restless," &c. That rest not to be had here because of sin—"it is *polluted*," and God tells us, and teaches us that so it is, sometimes—by *affliction*, severing ties and loosing bonds, and setting the soul at liberty, to rise and seek rest in Him—sometimes by disappointing *our fondly cherished earthly hopes*, dashing down the full cup, as, until we learn to say—

"Jesus, Thou joy of loving hearts," &c.

Sometimes by *foretastes of heaven*, like the grape clusters from Eshcol ; oftentimes by *death*, "for man that is born of a woman hath but a short time to live," &c.—"fleeing as a shadow, never continuing in one stay." But He

with whom we have to do, the Father of light and love, never empties our arms of the dross without filling them again with the better treasures of that which His infinite love has prepared for us, without telling us where His true rest may be found—*Rest* such as the soul of man craves after and of this He gives *even now* the blessed and joyful *earnest*, with the assurance presently of its *full fruition*. He who once stood and cried in the world's weary wilderness—"Come unto Me all ye that labour and are heavy laden and I will give you rest," stands in our midst still with outstretched arms, and tells you and me that with Him, and Him alone, we may find rest to our souls—

"I heard the voice of Jesus say," &c.

And then in that sweet and blessed rest which the Redeemer gives us now—rest from the guilt of sin, through His atoning blood—rest from the power of sin, by His Holy Spirit—rest from care because faith can recline pillowed in simple trust on His bosom of love, we have the earnest and assurance of the nobler, fuller rest above. "Blessed are the dead. . . they *rest* from their labours and their works do follow them." "There remaineth, therefore, a rest."

*Word about the dear Bishop here.\**

Word to you who have *forgotten your resting-place—*

\* While this sermon was being preached the revered Bishop of Cork (John Gregg), was breathing his last in the Bishop's Palace, close at hand.

come back—back again ! only to be found where you had it first.

Glance at the other side—there is another voice which speaks loudly to us in awful tones, and which tells us that there is yet another scene—how dark the contrast where we are told of those who choose not God, but sin—not the service of Christ though purchased of His blood, but the service of Christ's enemy—that they are cut off eternally from God, whom they rejected, “where the worm dieth not,” &c.—they have *no rest* day nor night. Oh ! may that God who is love, who will have all men to be saved, so order our unruly hearts and affections by His good spirit, that we may have a portion by-and-bye in that kingdom of Christ, of which it is said—“*His rest shall be glorious.*”









